# The LUTHERAN

**MISSION BUILDERS IN CALIFORNIA**

**Volunteer workers and church they helped construct**

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JULY 11, 1951

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# Truthful Answer

THE AVERAGE teen-ager may be curious and rambunctious, and at times, not too serious; but there is one thing certain. When you ask him for the truth he will give you exactly what you asked for!

While assisting a fellow-pastor with a special night school for the young people of his congregation, I received one truthful statement that I shall not soon forget.

A 13-year-old lad was more talkative than anyone else in the class. To keep him from pestering his neighbors with whispered speech, I asked him as many questions as I asked the rest of his classmates put together.

One night we were discussing the part in life that the Christian should take. I had just finished defining Christianity from a teen-ager's standpoint when the talkative pupil turned to the neighbor on his right as if to whisper something.

Immediately—and without thinking—I asked him point-blank: "Are *you* a Christian or a non-Christian?"

After a moment's hesitation, he replied, "Pastor, I guess I'm about half-and-half!"

When it comes to the whole truth of the matter, "I guess most of us are about half-and-half!" —LESLIE F. CONRAD, JR.

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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COVER PICTURE. Two-thirds of the construction work on new Christ Lutheran Church (ALC), El Cerrito, California, was done by five young volunteers shown with the pastor, the Rev. Oscar J. Ice. Dedicating one year of their lives to church building, the five have already helped on similar projects in Colorado and Oregon.

# THE CHURCH IN THE NEWS

### Deaconesses without uniforms

For years Lutherans have been talking about whether deaconesses ought to dress in ordinary civilian clothes instead of their traditional garb. Some have proposed that deaconesses receive salaries and manage their own living expenses rather than share in the communal economic arrangement of motherhouses.

In late June the United Lutheran Church Board of Deaconess Work decided to experiment with the proposed plan. There will be two types of deaconesses from now on, the board decided. Those who wish may wear the garb and share in the co-operative system of support. The others may wear what they please, receive salaries, and pay their own bills. The non-garbed deaconesses will probably be called "Miss" instead of "Sister."

Both types of deaconesses will be given the same type of training for their work and be of equal standing throughout their careers. In working out the plan more fully at a later date, the board may decide to permit deaconesses to transfer from one group to the other whenever they wish. It may be possible for a deaconess to withdraw from full-time church service for a specified length of time, and return to the service later.

As the need for full-time women workers increases in the church, efforts are being made to adapt the traditional patterns of deaconess work to modern conditions. Efforts are also underway to recruit a greatly increased number of candidates for this service.

### Public and parochial schools mixed up

There won't be any more financial aid from the State of Minnesota for the school district in Pierz (population 850) until Pierz's public school gets itself untangled from the local Roman Catholic parochial school. That is the decision of Minnesota's commissioner of education, Dean M. Schweickhard.

Two rooms in St. Joseph's parochial school are used for the 97 public school pupils. Teachers are Roman Catholic and are supervised by the school principal who is a nun.

When need for a new school building became evident, the Roman Catholic priest in Pierz, Msgr. Edward Mahowald, proposed that a parochial high school and a public vocational high school be built side by side. Most citizens of the community were in favor of a new public high school independent of the parochial school.

Henry A. Gau, a Roman Catholic who led the citizens in opposition to the priest's plan, was excommunicated from the church on May 6.

### More school mix-up

Protestants in the Averill school district of Wisconsin had gone to court this month to block merger of their school with one in Lima, in which six of the seven teachers are Catholic nuns. Until 1936 the school in Lima had been a parochial school. Now Roman Catholics rent the building to the public-school district.

In Windthorst, Texas, garbed nuns are teachers in public-school classes held in a Catholic-owned building. All pupils are Roman Catholic. They come to school one hour early for religious instruction. No religious instruction is given during school hours, reports Sister Honoria Keenaghan, the principal.

FIFTEEN YEARS FOR ARCHBISHOP *Hungary's Roman Catholic leader, Archbishop Josef Groesz, went to prison this month after pleading guilty to charges brought against him by the Communists*

### No religion in school

There is "strong and increasing sentiment for more religion in the public schools," the Central Conference of American Rabbis reported in June. Hymn singing in school, Bible reading, and observance of Christian festivals are becoming common.

All this should cease, said the rabbis. They also oppose the practice of schools granting released-time for religious instruction. They said the American principle of separation of church and state is being undermined. New York City's Rabbi William F. Rosenblum said all religious instruction should take place in the home, the church, or the synagogue. "The wall of separation of church and state must be kept high."

Roman Catholics in New York City did not agree with Jewish leaders. To follow the Jewish advice, they said, would encourage secularism "which is already eating away the heart of American life." Msgr. John S. Middleton, secretary for education in the New York diocese, said "millions of American parents desire to have their children released from school for a short period each week to receive a minimum of doctrinal and moral guidance in the religious centers of their choice. This is a natural and constitutional right."

### Strange Sunday school

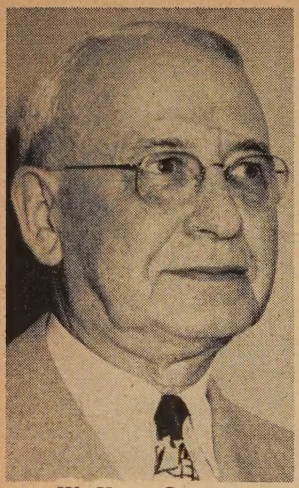
An enrollment of 849 scholars was reported to the United Lutheran Church's Parish and Church School Board from one of the most unusual Sunday schools on the North American continent. The school is conducted entirely by mail by Educational Missionary Eleanore M. Gillstrom. Its scholars live in outlying areas, many miles from the nearest communities, throughout western Canada, Wyoming, North Dakota. They study at home each Sunday, then mail their weekly lessons in for correction, along with their offerings.

A similar project for eastern Canada, directed by Miss Elfriede Hartig, has an enrollment of 141. Membership jumped to 243 during the January-March quarter when three small Sunday schools in northern Ontario, forced to close because of weather conditions, promptly enrolled their pupils in the "Sunday-school-by-mail."

### Convention season closes

Forty or fifty thousand people had taken off their convention badges and gone home. By the Fourth of July the annual conventions of most of the big American churches had been completed.

SOUTHERN BAPTISTS (more than 5,000 of them attended their convention in San



W. KYLE GEORGE
*United Presbyterian*

REV. NORMAN KENNEDY
*Presbyterian Church, Canada*

DR. JAMES ROSS MCCAIN
*Presbyterian Church, U.S.*

Francisco in late June) were just as sure as ever that they don't want to associate with other Protestants in any sort of council. They are not members of the World Council of Churches, National Council of Churches in USA, or any other "unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired Word of God."

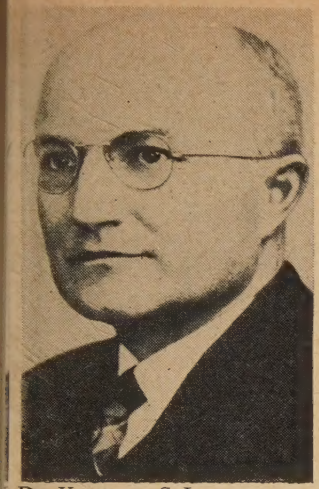
"To unite with various religious bodies . . . on anything less than the clear teachings of Holy Scriptures is to persuade lions to give over their appetite for meat, or the Philistines to have no scissors for Samson's locks," declaimed Convention President Robert E. Lee. Meat-eating Southern Baptists weren't going to bar any holds from now on in their competition with Northern Baptists. This year they received the Alaska Baptists Convention into their organization.

PRESBYTERIANS U.S. (Southern) went through their annual debate on whether they should be members of interdenominational councils, and reached their annual decision to stay in.

But as a member church of the National Council of Churches they voted to "take all steps possible" to insure their church "from being misrepresented in any deliverances or pronouncements on economic and political questions by any lobbying groups of the National Council in Washington, and in public print." They declined to give any official support for the proposed interdenominational Japan International Christian University.

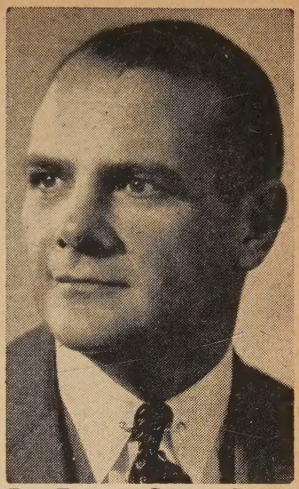
AMERICAN BAPTISTS thought they may have a long-range change to merge with the Disciples of Christ. Next year both groups will meet at the same time in Chicago for "fellowship." The Baptists opposed Universal Military Training as "undemocratic, ineffective, and unnecessary." They called for federal and state fair employment practice laws.

PRESBYTERIANS U.S.A. (Northern) said they had received offerings of $102,440,830 in their churches in 1950, and



DR. KENNETH S. LATOURETTE
*American Baptist Convention*

DR. DAVID VAN STRIEN
*Reformed Church in U.S.*



DR. EUGENE CARSON BLAKE
*Presbyterian Church, U.S.A.*

budgeted $13,429,210 for the church's mission and educational projects. Top official of the denomination gets the unassuming title of "Stated Clerk." To succeed Dr. William Barrow Pugh (killed in an automobile accident last year) Presbyterians elected a tall, handsome California clergyman, Dr. Eugene Carson Blake (*see cut*).

REFORMED CHURCH IN AMERICA decided not to let women serve as officers of the congregations. Their communicant membership of 187,139 had contributed $10,988,986 for church purposes last year, they reported.

CHRISTIAN REFORMED CHURCH decided to discourage the church's youth from membership in the Boy Scouts "because of pagan religious influence in the Boy Scout ritual." The church withdrew from the National Association of the Evangelicals, lest "our fellowship with the NAE accelerate the growth of fundamentalism in our church."

## Be Christian!

More than 6,000 persons crowded the coliseum at Little Rock, Arkansas, for an evening service in a country-wide Baptist revival meeting. As the 500-voice choir sang, Joseph Harris, a Little Rock Negro, took a vacant seat in a section reserved for white people.

Ushers promptly ordered him to move to the Negro sections. He was heard to say "No, that is not my place." Some members of the audience then dragged him from the seat and through an exit to a point under the stadium, where a general melee started, according to an account by Mort Stern in Little Rock's *Arkansas Gazette*.

Two Little Rock pastors ran to the scene. Dr. M. Ray McKay urged his fellow-Baptists to "be Christians." The other, Dr. W. O. Vaught, led the Negro away from the angry group.

Mr. Harris soon left quietly. At the gate he thanked the ministers and said he would pray for the people attending the revival.

"We should all pray," Dr. McKay replied. "We are all a little smaller for what has happened."

### Twelve new ULC churches in a month

There probably had never before been a month in which 12 new United Lutheran congregations were organized. April of 1951 established an all-time record, according to Dr. Arthur M. Knudsen, staff executive of the ULC Board of American Missions.

In one synod—the Pacific—three congregations came into existence on one day, Apr. 22. According to available information, this was something that had never happened before.

Reports of the vigorous mission program were made June 27-28 to the Board of American Missions at its meeting in New York City. New congregations reported are:

Trinity Church, Anniston, Ala., May 27
Faith Church, Fresno, Cal., Apr. 22
Messiah, Redwood City, Cal., June 3
Bethany Church, San Jose, Cal., June 24
United Lutheran, Santa Ana, Cal., May 20
St. Mark's Church, Miami, Fla., Apr. 15
Faith Church, Jeffersonville, Ind., Apr. 29
Resurrection, Wheaton, Md., May 13
Atonement Church, Minneapolis, Apr. 22
Bethlehem, Los Alamos, N. M., Apr. 8
Good Shepherd, Salem, Ore., Apr. 22
St. Mark's, Clifton Heights, Pa., Apr. 1
Holy Spirit Church, Secane, Pa., Apr. 15
St. James' Church, Houston, Tex., Apr. 1
Messiah, Spokane, Wash., Apr. 22
Immanuel, Vancouver, Wash., Apr. 22
Bethel Church, Muskego, Wis., Apr. 8.

### Which Bible?

In 1952 the Old Testament will be published in the new Revised Standard Version. Then the complete Bible in acceptable modern language will be available in this translation. How soon will it replace the 350-year-old King James Versio which has been standard for so man years?

The Augustana Lutheran Church a its convention last month wanted th question answered promptly. The con vention requested that the new translatio be used for the Epistles and Gospels o the church year in the proposed nev inter-Lutheran Service Book and Liturg scheduled for publication in 1953. Thi will replace the *Common Service Boo* in the United Lutheran Church.

The new translation "is the fruit of th finest modern scholarship and is a trans lation into understandable modern Eng lish," the Augustana Church was assured Use of "the ancient 1611 King James Ver sion of the Scripture" in lessons of th church should be "viewed with regret."

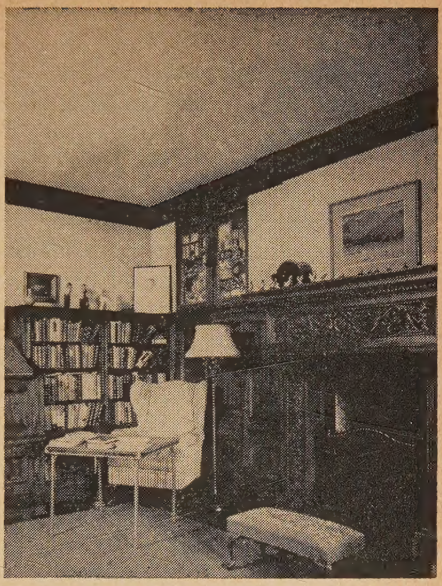
Another group deeply concerned wit the same question is the United Lutheran Church Parish and Church School Boar A readable and easily understood trans lation of the Bible will be useful in churc school lessons. Most children, the Boar was reminded at its June meeting, ow copies of the Bible in the antequated Kin James Version. Unless the churches tak definite action to endorse and adopt th new translation, there will be confusio in the use of Scripture.

### West Coast seminary coming

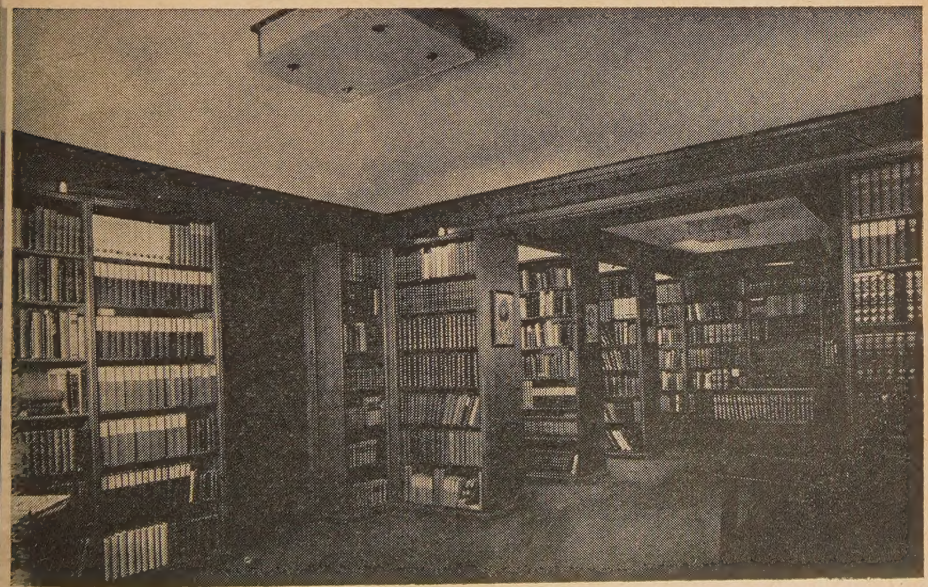
More photographs of the newly pur chased property in which the ULC Cal fornia and Pacific synods plan to open theological seminary next year ha reached THE LUTHERAN office last wee (*see* THE LUTHERAN, *July 4*). Interio of the Clark and Dobbins homes, bough for $144,500, can readily be converted fo classroom, library, and office use. The e tates comprise about five acres of groun They are in Berkeley near the Universit of California campus.

## New Pacific Seminary Property

Living-room in Clark home is two stories high. It may make a good seminary chapel



Well-built residence would cost far more to construct today than synods paid for it



Clark property, now owned by new Pacific Seminary, has a large library ready-made for use by students who will enroll next year. Seminary will need help in filling it with theological writings

# World News Notes

### Next subject for debate

Most of the free nations had agreed that "you can't shoot your way into the UN." They were not willing to accept Communist delegates to replace Nationalists in representing China at United Nations headquarters. As long as Chinese Communists were fighting in opposition to UN forces in Korea they couldn't expect a warm welcome in New York.

When the shooting stops in Korea, the situation will have changed. Once more the question will be whether Mao Tze-tung's spokesmen should replace Chiang Kai-shek's.

The real question is: what is the UN? (1) A friendly fellowship of like-minded nations whose representatives gather for pleasant conversation? (2) Or a meeting-place of the spokesmen of nations who may differ violently in their purposes and plans, but who had better talk out their differences around a council table rather than shoot them out on battlefields?

Most sensible people know that (2) is the correct description of what the UN is supposed to be. The fact that Chinese Communists have shown themselves to be stubbornly aggressive is the biggest reason for bringing them into the UN.

### Things were pleasant in Reading

An unhappy gambler told the U.S. Senate Crime Investigating Committee members that they were spoiling some very comfortable arrangements by sending their investigators into Reading, Pa.

After 20 years of undisturbed operation of gambling devices and neighborly co-operation with the police, slot machine palaces and betting parlors were being closed because of the investigation, mourned slot machine operator Ralph S. Kreitz. His $60,000 a year income was threatened. Total gambling take in the Pennsylvania city was estimated at $5 million a year by the Senate committee.

"Gifts" to police and public officials were freely admitted by Kreitz. "If you needed money" he benevolently told Sen. Herbert R. O'Conor, committee chairman, "and I knowed you, I'd give it to you too."

Reading Ministerial Association, headed by Dr. Gunnar Knudsen, pastor of Trinity Lutheran Church, brought conditions to the attention of the Senate committee after local officials had refused to take action. Kreitz in his testimony called the city's ministers and preachers ungrateful. He said they were the only ones who ever tried to make trouble for the local gamblers, while the gamblers often made contributions to their churches.

### Want the Germans to come back

The first thing to be done as World War II was closing, said the Polish people, was to drive out all Germans from their country and from the sections of Germany which they were annexing.

Six years later the Poles are beginning to think it was a mistake. Many Germans had been skilled and industrious workmen, who would be great assets. The East Germans were negotiating this month with the Poles for the return of 150,000 Germans to their homes.

Most of the Germans displaced from the eastern area of their country, especially Silesia, are now living in West Germany. The East German government expects to send agents into West Germany, according to the reports, to enlist volunteers to move to Poland, with all transportation costs paid.

## Germans in uniform

The fateful question that will have to be answered in Europe soon is whether the German armies shall be rebuilt.

Russians are likely to take drastic action to prevent formation of new German legions that would line up with the Atlantic Pact nations to guard the western side of the Iron Curtain.

The Western nations themselves, remembering 1914 and 1939, have hesitated to encourage the construction of a new Reichswehr. But they know very well that they shall need the Germans if they hope to develop sufficient strength to turn back an invasion from the east.

The decision had been delayed by the unwillingness of the Germans to take arms on either side of the east-west struggle. But the West German leader, Konrad Adenauer, has continually warned them that they cannot afford to be neutral. As his price for rearmament he is asking the Western Allies to promise Germany the restoration of its 1937 boundaries. That would include eastern Germany now held by Poland and Russia, as well as the Saar on which the French have a claim.

In late June a public-opinion poll among West Germans showed 43 per cent in favor of rearmament, 43 per cent opposed, and the rest undecided.

## More to eat

For Americans who have money in their pockets when they go to the grocery store, there is more food available than ever before. In 10 years the supply has increased 14 per cent faster than the growing U.S. population.

The U.S. has enough meat on hand to provide each family of four with 592 pounds this year. That's 87 pounds more than in 1935-40. Each family's share of canned vegetables is about 160 pounds, compared with a prewar supply of 120. Butter is the only important commodity that's not as plentiful as it used to be. The margarine supply more than makes up the difference.

## Spanish Catholics sour on Franco

To hold back the continuously rising tide of strikes over the cost of living and the corruption of officials, the Franco regime in Spain is resorting more and more to threats of force, arrests, and cries of "Communism."

As it takes this direction—virtually inevitable for a dictatorship—it is bumping up against a vigorous opposition from leading Roman Catholic organizations and newspapers.

*Ecclesia,* organ of Catholic Action, and an influential paper, recently demanded that the Spanish press be permitted to report the grievances of the strikers and condemn the dishonest tactics of profiteering middlemen. Previously, the Catholic paper *Tu* suspended publication rather than obey the government's restrictions upon it.

The Jesuit organ, *Razon y Fe,* leading voice of the order, has published a major article entitled, "Spain: a Totalitarian Nation?"

This attitude of Catholics has received a powerful stimulus from a message by the Pope to the Spanish ecclesiastical authorities urging collaboration with those who are working for a better standard of living. Neither the Spanish press nor the national radio has breathed a word about this action of the Pope, but everyone knows it, since it has been broadcast by the British radio, the Italian stations, and in particular by Vatican City.

It is obvious that the Catholic Church is trying to disengage itself from an association which it finds extremely compromising. (*Worldover Press*)

JOHN H. ZELLER is in charge of the Swine Investigation of the Bureau of Animal Industry of the Department of Agriculture. He is a national authority on swine. He is also a devoted Lutheran churchman and was the host for the Department of Agriculture to the members of the Japanese Agricultural Mission on their recent visit to America.

Mr. Zeller is the kind of public servant this page has repeatedly called attention to across the years. People such as Mr. Zeller are the workers who hold the organization of the federal government together. Political heads of big departments are often only window dressing. They may share in policy making, but the men and women who do the practical thinking and execution are of the John Zeller sort.

Still further, this kind of federal worker is often in position to do a job of effective statesmanship far beyond the imagination of the average citizen. Mr. Zeller was in position to render a service like that to these Japanese visitors. Sections of the letter they sent back in official appreciation illustrate the kind of international bridge-building that may be achieved by a man representing the rest of us with the right spirit. The following paragraphs are from the delegation's letter to Mr. Zeller.

### A new Japanese experience

"The visit was to most of us a new experience, and a most valuable one to all of us. We are very glad to have been enabled to mix with a large number of people while studying agricultural subjects and to acquire better knowledge of your country and people in general by personally imbibing the bright spirit of democracy and its product, American social structure.

"We are particularly impressed wit the fact that individual initiative and i terests are firmly consolidated with co munity initiative and interests through th philosophy of freedom. The great su cess of our mission is entirely due to th kindness and assistance rendered to u both by your government and people i general. We to a man respectfully expre deep feelings of indebtedness to you al

"We all join in thanking you, in pa ticular, for your invaluable friendshi and kindness manifested toward us durin our visit in your country. As you ar well aware, a new Japan is now bein born. Our duty is by no means easy a we have to help build this new Japa through development of Japan's agricu ture which will eventually help build better world for us all. Our personal ex periences gained in this trip will be c inestimable value in discharging this duty

"We sincerely solicit you for continuin to show the same friendship and kindnes as shown us to the new Japan and to he people who will soon formally rejoin th world family of nations and will positivel contribute to the world peace."

—OSCAR F. BLACKWELDER

WASHINGTON. All Christendom i threatened by the bitter enmity of atheisti Communism, declared Dr. Frederic Brown Harris, Senate Chaplain, as he de nounced the trial of Archbishop Josep Grosz by the Hungarian governmen "Communism is out to demolish all altar of a genuinely free church," he declared "The only church it will tolerate is a sub servient satellite of a godless state."

Dr. Harris urged Christian groups t forget their differences when "such paga tormentors pounce upon the Christia faith."

# Christian at the Capitol

By HAZEL O'HARA

**Minnesota's Lutheran Senator Thye strives for high standards of honesty, economy and foresight in the conduct of government affairs**

A BUSINESSMAN IN WASHINGTON went up to Capitol Hill one day to ask the help of his senator, Edward J. Thye of Minnesota, in getting around some government regulation. He himself had first to get around the Senator's assistant, who shook his head and said that they could not do it. The man persisted that he only wanted the Senator to exert some pressure on the right people—nothing more. That, explained the assistant, was precisely the point. The Senator would never use his influence to induce the violation of a regulation.

"Would you be proud," he asked, "to have a Senator from Minnesota doing such things?"

Senator Thye believes in integrity in and out of office. He is a big man of simple dignity, which comes, those who know him best say, from his steady Christian faith. Some of the spaciousness and radiance of his Minnesota farmlands, which he actively manages, are reflected in his buoyant spirit and high sense of what is proper in public office.

He was the first farmer Minnesota ever placed in its governor's chair; the first governor-in-office that Minnesotans have elected to the United States Senate. In spite of long legislative sessions which have held Congress in Washington in the last five years, and in spite of national and international responsibilities, Senator Thye's ties with his hometown of Northfield, Minnesota, are the close ones of daily affection and pride.

When Northfield's St. Olaf College sent its choir to Washington, Senator Thye invited President Truman and his family to the concert. Because of their interest in music he was eager that they hear this famed choir, which sings during the college year at his own home church on Sunday mornings.

In Congress Senator Thye quickly won

the reputation of being a soft-spoken, outspoken man. In 1947 he took part in a rebellious movement among the new Republican senators against the strong control of the Senate's Republican Policy Committee. Today he is a member of that committee.

A LECTURE ONCE WAS given by Senator Thye on the floor of the Senate to those colleagues who sought special appropriations to please their constituents and then voted a general cut in budgets. The Senator waggled a finger at the august chamber and said, "Few of you haven't appeared before an appropriation committee and requested special appropriations. You were very grateful when your request was granted, wired the home folks to tell them about it." Then he noted that some of the same men had voted for an over-all 5 per cent cut, which he characterized as careless budget trimming.

This lecture was all the more genuine since it came from a personally thrifty man. In his first two years on the Hill, Senator Thye spent less than two-thirds of the full appropriation allowed for running his office. He considers the wastefulness which prevails in some offices as a sin against the government.

This senator welcomes you into his office with the same unassuming friendliness he would show at the door of his farmhouse. If your question is one that needs an exposition to be fully answered, he goes to work on it thoroughly, bringing into his analysis personal experiences that illuminate and illustrate the facts.

Like many sons of immigrant parents, Edward Thye had little formal schooling, but he impresses the listener as a well-educated man who has specialized in economics. He has a flair for interpreting our domestic and foreign affairs in practical terms.

HIS GRASP OF THE ECONOMICS of farm price support, plus his experience as a dirt farmer, make him one of the fore most farmer's friends on the Hill, and a most genuine one. "The farmer," he explained to this city-bred reporter, "can not control the weather. His overhead goes on whether he gets a good crop or a short crop or no crop at all. We farmers must plant with the idea that we are going to get a splendid crop. If the weather is favorable and the crops are splendid we have over-production. Then surpluses drive the market down.

"I have been a farm operator myself when oats were around 10 or 12 cents a bushel and corn 14 or 15 cents a bushel." Though he spoke quietly, even gently, the fires of old indignations ran through his words.

"I have seen farmers burn those golden ears of corn in the stove, because it was more profitable to use them as fuel than it was to take them to town. I have seen farm land bought for $100 an acre go down to $40 with no takers at that price. I have seen foreclosures in such numbers that the recorders could not keep up with the transactions. The farmer is at the mercy of the weather, and I have seen him at the mercy of the speculator, too."

All this convinced him years ago, Senator Thye explained, that the government must get a floor under farm prices. When over-production cheapens the products temporarily, the government by buying the surplus and storing it prevents the prices from dropping through the floor. With a price level maintained, the farmer is never forced to sell his crop at a disastrous figure and go home empty-handed.

Senator Thye explained further that support of farm prices is assurance of stability for our entire economy. The farmer has enough confidence in what lies ahead at harvest time to make the neces-

SOFT-SPOKEN, OUTSPOKEN SENATOR
*Edward J. Thye*

ary investments in commercial fertilizers nd high-bred seed in the spring and to nake needed outlays for equipment and epairs. The consumer has the assurance hat the farmer will produce what is eeded, and that there will be ample sup- lies of food and fiber when he goes shop- ing for them.

The national economy, the Senator ontinued, is an integration of varying nterprises that cannot be separated from ach other. It is one great interlocking attern of farms and Main Street stores, ig warehouses and wholesale houses, ransportation companies, and factories. he whole thing must be on an even keel, e concluded. He has, therefore, argued ith as much conviction for minimum ages for factory workers as he has for floor under farm prices.

THE STINT HE PUT IN SELLING farm machinery for the John Deere Company after the first World War has helped to round out his views. That job kept him on the road constantly, so that he only saw Mrs. Thye weekends. Finally they decided, "We can make a living being together," and bought the farm which is still their home. They rode out the depression on that farm, acquiring knowledge that the Senator is using today in supporting measures for the little people both here and abroad.

He was appointed Deputy Commissioner of Agriculture in Minnesota in 1939. Three years later he won the race for lieutenant governor. Four months after taking office, when Harold E. Stassen resigned, he became governor. In 1944 he was re-elected, and in 1946 was elected to the United States Senate. During his first week in Washington in January 1947 before his office had a telephone or typewriters, 2,000 letters arrived from farmers. They were all answered—eventually.

THE PERSONALLY THRIFTY SENATOR went to bat in the Senate against cuts in the appropriations for flood control and reclamation. Economy which wastes the land is to him woeful extravagance. He can always be counted upon to support forestry legislation, and he is one of the leaders in the efforts to preserve the roadless area of the Superior National Forest. This territory of more than one million acres is part of a proposed international peace memorial forest stretching into Canada.

This reporter being quite dependent on the comfort and guidance of street lamps had made a note to ask him why he wanted to preserve an area without roads. He looked amused as he answered, "I think we should leave something so that future generations can see a forest as God made it. The wilderness

area of Superior National Forest is a place of primeval grandeur. You can travel it by canoe down a string of beautiful lakes. It is one place where you can see what a lake was like before man built summer resorts and lake cottages. I think we should leave one forest area undisturbed. It is a legacy we owe to those who come after us."

The Senator's capacity for growth is shown by the ease with which he opens up a new range of interests. In the past few years, he has made himself, somewhat of a specialist in European postwar economics.

In 1949 he went over to see for himself whether his thinking was straight. "I felt that I had some background for judgment," he says, "for I had been in Europe in 1918 as a soldier and gained a kind of understanding of the people there. Then, too, my parents were Norwegian immigrants, and from them I knew the way Norwegians think, and the considerations that lead them to leave Europe and come over here."

In Greece he dutifully visited the United States Embassy and ECA headquarters. Then securing a college student as interpreter he struck out across the countryside, to talk with the women harvesting olives and with the men in the little shops. Wanting to learn how olives were processed, he visited a shop, "antiquated beyond belief," and asked if he might watch. The owner apologized for the way they were working but said that next year he expected to have a better plant. "Our commissioner of agriculture told us that through the Marshall Plan they are going to be able to get the machinery we need," the Greek explained.

The visitor then asked, "What is this Marshall Plan of which you speak?" and was tickled that the man seemed disturbed at such ignorance. The Marshall Plan, he explained, was aid from America, addin "If it weren't for America"—here looked significantly toward the mou tains and then drew a finger across h throat—"the guerrillas would have c our throats."

As an American he found it hea warming, the Senator finished, to s those men, barefooted and wearing goa skin aprons, talking of the Marshall Pla

Senator Thye's personal leadersh has helped causes of all sizes. There a but 15,000 Indians in Minnesota, but h put through an amendment on the flo of the Senate to give them better healt services and better schools. He argue in the Senate for greater U.S. hospitali toward displaced persons, using as illu tration the successful settlement of 8 DPs around his hometown, 36 of the on farms. His was one of the voic raised to send wheat to India witho bargaining.

Although he supports needed social le islation, he believes in personal initiativ This reporter first saw him at a meetin in the Senate Office Building considerin appropriations for aid to the states i vocational training. A young girl, wh is making a pretty success story in me chandising and selling, was there to giv testimony. She explained the training sh had had and the work she was now doing and added, "If it weren't for this educa tion, I would still be a clerk in the fiv and ten."

Senator Thye listened courteously finger tips together. When she finished he was the first to speak, saying that thi was the best possible kind of evidence He may have been reminded of his daugh ter and only child, who had refused "t sit around" after graduating from colleg and had enrolled for the course of train

t Marshall Field's. She worked her up to become supervisor of personnel and assistant buyer. She is now married and living in Chicago, but the Senator relates with obvious pride her success in the big department store.

THERE IS A MAN who but for Senator Thye might now be hiding embittered in his wheelchair in a lonely room. He is a paraplegic veteran enrolled at the University of Minnesota, who was so sensitive about his crippled condition that he refused to attend classes, pleading that he be allowed to do all his work at home. The university felt that for his own good he should take part in the classes rather than do the work in hiding.

Someone appealed to Senator Thye. He turned to the Veterans Administration and with them prevailed upon the young man to go through his courses with the other students. He graduated with honors and with the ambition to go to Japan and specialize in Oriental philosophy. All hinged on getting a permit from the Far Eastern Command. Once again the Senator stepped into the picture, the permit was secured, and a courageous man started on a new adventure.

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WE CANNOT ESCAPE the testimony of history: God is on the side of the meek and against the terrible striving of the mighty.
—H. B. WALKER in *Ladder of Light* (Revell)

✠

# Religious Liberty Granted in Sweden

By STEN RODHE

**New law grants greater privileges to Roman Catholics and Free Churches, but retains ties between state and Established Church**

AFTER MORE THAN 25 years of public debate, the Swedish Parliament has passed a new law establishing religious liberty, to go into effect next Jan. 1. Leaders of the Established Church of Sweden, leaders of the Free Church organizations, and also the non-believers, have all wished for greater religious liberty.

In actual practice, there has been considerable freedom, but the legal consequences of the practice have been difficult to determine. Church and state have been so interwoven all through Swedish history that endless practical difficulties arise in drawing up any new laws.

Church and state will not be separated. Some are working toward this goal, but this operation would be so complicated that the majority found it better to take the less drastic action now planned rather than to wait for a separation, which would require long preparatory investigations. Many regard the new law as a step toward separation. Evidently, the law means a loosening of the ties between state and church. Earlier, to be a Swede meant legally to be a Lutheran Christian. In the 18th century this requirement started to break down. Now it has become clearly stated that a Swede can have any religion.

In the 19th century it became permissible to leave the Church of Sweden and remain a citizen if one entered another Christian community. Now it will be permissible to leave the church without entering any other religious group.

SINCE THE 16TH CENTURY the erection of monasteries has been forbidden in Sweden. In spite of this prohibition, Roman Catholic congregations have come into the country. In the last few years many Roman Catholics have come to Sweden as refugees. Some Swedes, mainly intellectuals, have been converted. Now monasteries may be organized, but government permission will be required.

Abolishment of this ancient prohibition aroused some discussion in Parliament. The dislike of monastery seclusion goes deep into the Swedish people. But the majority did not see any sense in keeping a law which restricts religious liberty without achieving any clear result.

As state and church will not be separated, clergymen in the Established Church and teachers of religion will still be state employees. Clergy of course must belong to the Church of Sweden. As religion is a required subject in all schools on all levels (with permission for the parents to withdraw their children, giving them some other type of religious instruction), public-school teachers must teach religion along with other subjects. It was decided not to require membership in the Church of Sweden for teachers of religion, but in the training of the teachers to stress the obligation to teach in accordance with the official instructions, in which it is said that emphasis must be placed on Lutheranism, which has been the dominant religion in Swedish history. Some wanted a written assurance from the teachers that they would do this, but the majority felt such an assurance would mean nothing to those opposing, and would be unnecessary for those in harmony with the instructions.

The minister in the government responsible for church matters must still be a member of the Church of Sweden.

CHURCH TAX WILL STILL be collected by the state. But those leaving the church will get 40 per cent reduction. Not more than 40 per cent, because the church takes care of many civil duties, especially registration of births, marriages, and so forth.

Will many leave the Established Church, now counting about 99 per cent of the population, as a consequence of the new law? In Finland a parallel law came into existence 30 years ago, and still 95 per cent belong to the Established Church of Finland.

There are two classes of people who may possibly leave the church. First, the secularized nonbelievers. Second, the Free Church People (Covenants, Baptists, Methodists, and others). Some non-believers—active atheists—will go, but there is no reason to believe they will be many. Most Swedes are only lukewarm in their religion, but they probably want to keep their ties with the church, which gives them at least some solemnity at decisive moments of life: birth, marriage, death.

Free Church people have for a long time had the chance of organizing Christian churches outside the Established Church, but few have done so. Most of them have seen their membership in the Established Church as a formality, giving them complete liberty of conducting their own church life. They have had sufficient appreciation of the work of the Established Church to pay their church taxes without protest.

Now the Free Churches will obtain some of the privileges earlier held almost exclusively by the Established

urch, for instance the right of performing marriages with legal validity.

RECENTLY THE annual convention of the Covenant Church (104,000 members) nominated a committee to work out the consequences of the new situation for the members of this church. The vice president, Dr. Ansgar Eeg-Olovson, said he felt inclined to leave the Established Church.

The annual convention of the Methodist Church in Sweden at the same time recommended that its members leave the Established Church, but made the decision completely voluntary. The Methodists number about 12,000.

Perhaps the Established Church will become a more fighting church if Covenants, Methodists, and others withdraw to churches of their own. But to be sure, the fight will be more against secularized atheists than against other Christian churches. The Established Church and the Free Churches will together guard the religious education of the state schools. Friendship between the Established Church and the Free Churches was testified at the annual conventions just mentioned by the presence of bishops of the Church of Sweden: the Archbishop with the Covenants, Bishop Bjorkquist with the Methodists.

TOGETHER SWEDISH Christians have to fight against the attacks on Christianity, coming mainly from physicians and philosophers. The other day I heard Dr. Bertil Soderling, the man who last year attacked the confirmation book of Bishop Quertz, give a talk in the Karlstad Society of Medical Doctors. Though without much assent by those present, he said the church was intolerant, hungry for power, conceited, and tried to contrast it with the liberal teaching of Jesus. He recommended that theologians study the writings of the liberal scholars. But we had to answer that we must follow the development of biblical research beyond the peak period of liberalism. Modern research has proved the supposed gulf between the teaching of Jesus and the dogma of the church to be illusory.

Dr. Soderling is one of the contributors to a recently published volume *Kristen—Icke-kristen* (Christian—Non-Christian) in which representatives of various trends in the church and among non-believers have tried to explain and give reasons for their beliefs. Among the non-Christians are two medical doctors, three university professors of philosophy, one of literature, two engineers, some teachers. Among the Christians are teachers, journalists, Lutheran clergymen, a Baptist professor of church history, a Pentecostal author, one professor of zoology, one of agriculture, one of Greek. In their confessions of Christianity the differences between Lutherans, Baptists and Pentecostals hardly matter.

WILL THE Established Church be hampered in its fight by continued ties with the state? There are some signs indicating a fight against the state for the liberty of the church. The parliament has decided on the salaries of the clergy, and the decision has been welcomed by the church. But church people had expected also that the church assembly, which will meet in a few months, would have its say. The government has declared, however, that it is not going to put this question before the church assembly.

At the same time that the new law has emphasized that the Church of Sweden is a body separate from the state, though united by many ties, the handling of the salaries of the clergy seems to show that the government in some ways regards the church as a state institution.

# Pastors Share Hospital Ministry

By WALTER COWEN

**Co-operation by Protestant groups assures patients in Rochester hospitals of spiritual guidance and comfort, with none neglected**

THE PROBLEM OF MINISTERING to the hospitalized sick is not a simple one. Many pastors don't discover that one of their members has been seriously ill in a hospital until he has either recovered or died. Nobody took the trouble to inform the pastor when the patient entered the hospital.

Countless Protestant people who enter hospitals have very vague church connections. Even if they are asked to designate their church, they are unable to do so. They belong to the group which says "I can be a good Christian without going to church."

Faced by these problems, Protestants need a new and different approach in order to make their hospital ministry effective. Neither the hospitals, nor the patients, nor the churches want a steady stream of well-meaning but bothersome people calling on the sick. Some efficient plan is needed and co-operation between churches must be secured.

In Rochester, New York, under the Hospital Committee of the Federation of Churches, a workable plan has been put into operation. Formerly one Protestant chaplain attempted to minister to more than a half-dozen private and general hospitals in the city. This proved to be far too great a task for one man to handle competently and a new plan was evolved.

FROM EACH DENOMINATION, a group of pastors volunteered to be responsible for the chaplaincy work at a hospital. These pastors also form the Federation's Committee on Hospital Visiting.

Through the co-operation of the various hospital administrations, patients entering give their religious faith and the name of the congregation to which they belong. The hospital keeps a copy of each admission slip in a file, listed under the major denominational headings. A volunteer worker regularly sends out postal card notices to the pastors of people who list their church by name. Thus the pastors are kept informed to this degree when their members enter the hospital. This is especially valuable in the case of people who are not regular in attendance at church and who would not be likely to notify their pastor otherwise in case of illness.

Twice weekly in Genesee Hospital, three Lutheran pastors spend several hours in visitation. Pastors George Heck, Paul Alberti and Walter Cowen meet at noon to check over the church file for the names of people who simply designate themselves as "Protestants" and under church affiliation write "None." In addition to these names, those who call themselves "Lutheran" but who do not identify their congregation or pastor are also noted.

After lunch in the hospital cafeteria, the three pastors set out on their rounds. Usually the hour after lunch is a quiet one in the hospital, for the morning

The Rev. Mr. Cowen is pastor of Christ Lutheran Church, Rochester, New York.

routines are over and the afternoon's anxious visitors are not yet crowding into the halls.

THE MINISTRY IS GAUGED TO the need of the patient. Volunteer chaplains must realize the varied backgrounds of the people they visit and adjust their approach accordingly. Usually they endeavor to learn if the patient has a regular pastor. If so, a card is sent at once to that pastor notifying him that one of the members of his church is in the hospital.

If the patient responds favorably, prayer is offered at the bedside. Usually the chaplain leaves a comforting hospital prayer book, containing a few familiar hymns, prayers and Scripture passages for the patient to use in his own devotions. Often patients are lonely or emotionally upset, in which case the chaplain will spend considerable time just listening. Sometimes there is a definite request for some special prayer or for Holy Communion, to which the chaplain responds unless the patient's own pastor is available.

As we go about Genesee Hospital each Tuesday and Friday, we have become familiar figures. It is not unusual for a nurse or staff member to say, "I think you people are doing a wonderful work here."

THIS KIND OF CO-OPERATIVE work is appreciated not only by the patients and their families, but by all Protestant pastors. It is the kind of work that no single church could do as effectively alone. It could well be a pattern for other co-operative and federated church work, in which we do together what we cannot do singlehanded.

In many other communities similar programs have been worked out, to the mutual benefit of people, pastors and parishes. Where no such effort has yet been made, it offers an interesting field for interchurch co-operation.

TO THOSE who have been betrayed into faith in a Christianity of human idealism, the Christianity of the ages can say: "You are, most of you, innocent victims of our times. Christianity in its true grandeur has been for you an almost unknown religion. You have been right in clinging as a last anchor in a pagan world to the remnant left you out of your Christian past—the Jesus of the incomparable gospel story. You have, with at times great daring, felt yourself equal to the challenge of his moral example. You may have to walk the road of moral self-salvation and heroism until disillusionments overtake you. But when failure comes, and the burden of loneliness, and the cry of pain, and perhaps the temptation to despair, open heart and ears, we pray, once again to the half-forgotten Christianity of your fathers. What you have sought by your own efforts you will there find offered you as a gift. The imperative of the imitation of Jesus as Master will become the indicative of the imitation of Christ as Lord and Saviour.

—THEODORE O. WEDEL in *The Christianity of Main Street* (Macmillan)

# I FOUND MY CAREER

By FRANCES STOCKWELL LOVELL

**To be a great writer once seemed the most important object in life but God directed her into something that proved much more satisfying**

ONCE UPON A TIME I thought I was a displaced person. Or maybe a misplaced one! I felt that I was a square peg in a round hole. I was sure that God intended me for something besides five children and a farm. I knew that he had written in his Book of Books that I was to have a fascinating life, build one of those mouse traps, you know, that keep people running to your front door. I was to be a famous writer! I firmly intended to be a career woman—and now I am!

Yes, I have a real career. It isn't the one I dreamed of when the world was full of dreams. God doesn't work that way. I don't have an office on the fifteenth floor in downtown New York where the day ends at five o'clock. In my career, that is the beginning of the day, the time when I start in with formulas as the office gals leave off with typewriters!

BECAUSE I had heard that God helps those who help themselves, I decided early in life to get started on my career. In my dreamy teens, I mooned away whole Saturday mornings in the woods—elevated far above such mundane things as cleaning my bedroom or wheeling the baby—writing poems about hermit thrushes in May and red sumach trees in October. I was going to be a second—and much better—Edna St. Vincent Millay!

Or perhaps I would stick to prose—there was really more money in that. So I wrote a novel on long pink scrolls of paper and rolled them up with a rubber band, all of which originated in the austere American Express office where my father added and subtracted figures all day.

I KEPT A VERY PRIVATE DIARY—which was religiously read each day by my young brothers and sisters—which dripped with aquamarine sunsets and lonesome whippoorwills. Facts such as who had come down with mumps or that my brother had cut off the ears of the black kitten with the sickle when he mowed the long grass behind the barn seemed too worldly.

My mother taught us that God planned our lives and gave each of us opportunities in proportion to our talents. I was sure that I was laden with talents which I would not keep under a bushel. I was sure that God had lifted me above the mediocre surroundings of a small town and that the future held great things for me. And it did.

Later I taught school in the mountains of northern Vermont. Between correcting arithmetic papers in a one-room school, I wrote poems. I was still waiting for my chance. I was only 20!

And then I married a farmer. Without much money, we figured that we could make out in a house whose only bow to modernity was a new roof and spring water from the hill that trickled into a copper tank in the cold corner of a very cold kitchen during that first winter.

So I became a farmer's wife, the farthest thing from my dreams. It was

went from the first that families went ing with my new job. It is hard to remember to be a career woman when you are raising five children, a garden and an assortment of animals from baby calves to a pet alligator, besides doing all the painting and papering as well as making new coats from old ones.

"Well," I thought, "this is my job right now and I'll do a good one while I'm at it! My career can wait!"

ALWAYS BEFORE me hung the bright cloud of the future, like in Moses' day. In the meantime, with an ever-present Help to guide me, I taught my children the Bible and its precepts. I read the classics to them, including poems written by greater folk than I, poems which they remember to this day.

"They shall grow up to be good men and women," I said. "Their lives are in my hands."

The Good Book says "teach them, thy sons and thy sons' sons." What my children learned, they would teach their children. I was building for the future. It was like a torch handed down from generation to generation. And someday I would have my other career!

Sometimes across my dishpan or diaper pile, came the thought that I might be wasting precious time. It was a fleeting thought; there wasn't time for much more. But I wrote a story and sent it to a friend who was a famous writer.

"Put first things first," she said. "If you really want to write, let everything else go by the board!"

I thought "I can take the attic for a study and hire a housekeeper, a gardener and a nursemaid! I can be a princess on a glass hill! I can meet my children once a day, before dinner, like the aristocrats of old England! First things first!"

It seemed attractive for a moment.

THEN I LAUGHED. Forego the fun of growing up with them? Leave their small, important, plastic years to the uncertain care of someone else? There wouldn't be money enough, anyway, but that didn't count. They were my children. God gave them to me. He wouldn't have given them if he hadn't wanted me to care for them. Perhaps he even picked me out because he thought I was big enough for the job. I had so many ideals for them. No one else could possibly do my job. Yes, I would put first things first!

Maybe I had an immortal spark that was smothered under a bushel of housework. Maybe I could write a heap of best sellers higher than the hen house—which needed cleaning out right now. But who else would sit up all night when the baby had whooping cough to see that he didn't choke? Who would see that they grew up to be the people whom God and I wanted them to be? I went back to washing milk pails and wiping runny noses to reading Alcott and Hans Christian Anderson and Longfellow.

SUDDENLY, ONE DAY, as I was making over Aunt Bessie's old tea gown for Janie's first party dress, I knew that I had

a career, the biggest career in the world. If I never write a best seller, if I am never remembered by posterity for my books of perfect poems—I have had a career! The dictionary says a career is "a specific course of action or observation forming the object of one's life." Well, the object of my life is my family, brought up in the precepts of goodness and righteousness. Most people don't call it a career. Some may even call it drudgery. But I always like to remember Deeping's words when he said that a woman's work is drudgery only if she has the soul of a drudge. Thank God, my soul is bigger than that. I have loved every minute of everything—the nature walks with the children, the picnics by the brook, the snowshoe trails in winter. It is wonderful to do a good job in anything.

I BELIEVE NOW THAT God gives us all our roles in the drama of life—and that this was mine. His ways are beyond our understanding but if we grow in wisdom, some day we shall understand. I know that he had his hand in mine all through those years. I hoed corn in the July sun —because I love gardens. He gave me my row to hoe and I hoed it! I know that my work is better than a dozen books I might have written because my children walk the straight and narrow way.

Today I am happily settled in my career of trying to get the last of five obstreperous offspring brought up with a minimum of fatalities, of becoming citizens who know good from bad and who can stick to the courage of their convictions; who can get along with their neighbors and with the world, who know God as the Master of their souls. I know now that to raise a family that will carry on all things good and beautiful, from generation to generation, is the prime reason for any woman's being on earth. I am only a cog in the wheel of eternity but I have a big job. I am a career woman!

ASSISTANT TEACHER

JOHNNY WILL be four years old next month. When he entered kindergarten five months ago he seldom was able to conform to the class routine. Now he has developed an extraordinary sense of responsibility and constantly tries to be a helper to his teacher.

When I call the children together for our "meeting" some are reluctant to leave the sand box. Johnny promptly persuades them to come and sit down, relieving me to settle those who responded more quickly. He took over this duty of his own accord and has found many other ways to be of help.

One noon Johnny's mother asked him, "How was school today?"

"Fine," was the reply. "The children were all so good that I wouldn't have needed to go today."

I wish more young people and adults would see their opportunities to be helpful to their Lord, whom they profess to love at least as much as Johnny loves me.

—SISTER ESTHER BUNGE

# IVE MAKE
# A FAMILY

## MRS. MELTON HELPS

"SUSIE! PUT THOSE napkins back on the tables where you found them! Now be a good girl or mother will have to take you right straight home!"

"Here, Susie," said Mabel Larson, calm and collected as usual. With her children all in high school, she has time to breathe once in a while. "Here's a pretty flower for Susie. Put the napkins back and smell the flower."

Susie grabbed the flower. She loves them. But the napkins went showering to the floor.

"Now, Susie Melton!" I exclaimed. "Do as you're told and put those napkins where you found them."

"Here, I'll help you," said Mabel, dropping on her knees, so that she and Susie both had their heads below the level of the dozens of tables that lined the social room of the church. "My, the room looks funny. You can just see the edge of the napkins poking over the edge of the tables. No wonder it seemed like a good idea to pull them off. Come on, dear, let's pick them up."

BY THIS TIME she had Susie eating out of her hand and I went back to arranging red, white and blue streamers around the centerpieces.

I was never quite sure how I happened to find myself decorating for the Father and Son Banquet at the church. Dan, my husband, would have had a fit if he'd known I was taking on anything new. I was worn to a frazzle after helping to look after all those children in the nursery last Sunday and he got very head-of-the-houseish and put his foot down on my taking on one more thing.

Of course, most of the trouble last Sunday was having Susie with me. Jealous! You should have seen her! She clung to me every minute. When the other children needed help she pushed them away. She wanted Donna Matteo's cookie. I was just ashamed of her. And I could tell Mrs. Ittel thought she was just the worst spoiled child she'd ever seen.

Naturally, she didn't say so. That's one of the things Dan dislikes about her. He thinks Pastor Ittel is fine, even if he is a bit old-fashioned about some things. But poor Mrs. Ittel! I'm always afraid that Dan will call her "Our Lady of Self-Control" in front of the children.

I don't mind her nearly as much as he does. I can see how she has to get along with all sorts of people and she'd be in a lot of trouble if she said everything she thinks. Still, I'd have felt much better the other day if she'd just come right out and said, "You can tell Susie's the youngest. She's pretty much spoiled, isn't she?"

INSTEAD, SHE LOOKED at the poor baby as though she was something that should be handled with tweezers and smiled so sweetly, "How old is Susie? Three? And Peter six? And Karen nine? My, my!"

Naturally, I didn't say a word to Dan. I may have taken her wrong, since I was so ashamed anyhow. Besides, I didn't want to start Dan off on his new theme song, "Do they think the Meltons are going to do all the work in this church?"

That's just his imagination, of course. He's been trying to get the council and the Brotherhood to use more of the new men, and they really have used a lot of new ones on the committees for this banquet.

The women are the same old stand-bys, though. I guess that's one reason I stayed to help when I brought over the cake I had promised to bake. Some of them looked so hot and tired with their heads all tied up in bandanas to hide their curlers or keep their hair-dos.

"All right, girls," Mrs. Schmidt was saying when I went out to the kitchen with a roll of left over streamers. "I guess we can take off for an hour. But be back in an hour or hour and a half. It's going to take an awful long time to cut those pies. Try to hurry and we'll make a mess of it, they're that rich."

"Glad there's something rich about this meal," laughed Mrs. Buch with a very unfunny laugh.

"Now, FLORRIE, don't start that again." Mrs. Schmidt was laughing, but you could see she meant it. "We are doing the best we can with the money we were allowed to spend. You know how it is with the cost of everything going up. Pastor said with so much need in the world it wouldn't look right to make a too big splurge. And I think he's right."

"Oh, sure, he's right. All I say is, why call it a banquet and then give them a supper?"

Even if she'd wanted to go on, she'd have been drowned out by the way the other women laughed.

"What have I missed?" demanded Mabel Larson coming in from the dining room.

"It's just—" began Mrs. Buch.

"It's just that Florrie loves so to feed people," said Mrs. Schmidt, "all the New Testament she reads is where it tells about somebody having a dinner or a big wedding feast or something."

This brought a new burst of laughter, with Mabel joining in. But Mrs. Buch was far from silenced. "If you know your New Testament so well, you'll see there was plenty of eating going on then—and has been ever since."

"Wouldn't it be nice," said Mabel in that soft serious way of hers, "if we could seat everyone in the world at one big table and just feed them and feed them till everyone was happy and loved everybody else?"

IT WAS ON THE TIP of my tongue to say that Holy Communion is a different kind of a table but it's there for everyone who will come. I was hoping someone else would think of it. But no one did.

"Trouble with putting them all at one table," said Mrs. Schmidt, "they'd all be grabbing from the other fellow's plate, no matter how much they had on their own."

"Goodness! Look at that clock," I exclaimed. "I'd better gather up Susie and hustle home. I don't want Pete and Karen to get home and find the door locked."

"Susie was delighted with a peg board I dug up in the nursery closet," said Mabel. "She's making designs with the different colored pegs, too cute for anything."

"Thanks, Mabel," I said gratefully.

Suddenly, from the dining room came a crash of china. Turning, quickly, I collided with Mabel in the doorway.

Staring at the shattered vase stood Susie. "I wanted more flowers," she sobbed, flinging herself into my arms. "Mommy fix it!"

"No, ladies fix it," laughed Mrs. Schmidt. "Mommy take Susie home."

And that, as Dan would say, made it unanimous.

**The Gospel for the Eighth Sunday after Trinity is written in Matthew 7:15-23**

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

HOW CAN YOU TELL when a walnut is good inside? By cracking the shell and looking, of course. The same procedure is good for watermelons, houses, presents, and many other items.

But how can you tell when a tree is a good tree? It isn't so easy to look inside. By waiting to see what quality fruit it produces, of course. The same procedure is good for soil, machinery, watchdogs, and many other items. The only sure way to discover how good they are is to see what they produce.

Man belongs to the second group. The way to tell what a man is like is to see what he does, how he works, what results he gets, what the fruits of his labor are. We cannot look inside a pianist to tell how well he can play. We cannot peer into the throat of a singer to determine how well she can sing. We cannot stare into the head of a teacher to know how well she can teach. And it is impossible to get inside a man to learn his character.

Doctors, especially surgeons, occasionally peer inside of us. They learn something; but they cannot analyze our personalities that way. Psychiatrists attempt to see inside our minds, but they, too, must depend much on what we do and what we say, how we react, in order to understand us. In order really to know a man, we must see what he produces.

ADMITTEDLY THIS IS judging by appearances, and most people will agree that there is much more to a man than his behavior. God judges us in a perfect way. Nothing is hidden from him. He can see what we are inwardly. But we are not in God's position. Jesus was simply stating a fact when he said, "*You* shall know them by their fruits." It would be wonderful, and much more fair, if we could judge a man by his motives. Although we sometimes try to find a better way, we usually do just what Jesus said we would, we judge men by what they do. As long as we remember that we are not God, this method is acceptable.

IN NEXT SUNDAY'S LESSON, Jesus is warning of false prophets—men who pretend to be prophets but who are not, also prophets who give false teachings. They may appear to be harmless. They pretend to be harmless. They try to pass as one of us, as Christians. We must judge them by what they produce. Then we see them to be quite different, like wolves eagerly seeking prey.

Saul seemed the type of man Samuel wanted to make king over Israel. Outward appearances indicated him to be a good man. Samuel anointed Saul as king. Then Saul began to *act* as king. He was headstrong, impatient, jealous. As a result of his actions and his fruits Samuel finally realized that Saul was not fit for the job (I Samuel).

King Sennacherib, of the Assyrians, marched his armies to the gates of Jerusalem. His mighty army encircled the city. Sennacherib boasted of his power. He predicted that he would capture the city. His field marshal prophesied in the name of the Lord that Jerusalem would fall. But Sennacherib did not capture the city. His fruits showed him to be a false

prophet (II Kings, chapters 18 and 19).

Cain showed apparently righteous indignation when his sacrifice was rejected; but his behavior toward his brother showed his true nature. Moses thought himself unfit to be a leader; but his fruits showed him to have been wrong in his self-estimate. The Pharaoh said he would release the children of Israel; but his subsequent actions showed him to be a liar.

The Hebrews accepted the Covenant brought them by Moses at Mount Sinai and promised to follow it; but their actions during the next days indicated their deeper desires. The exiles came to Jeremiah for advice and seemed sincere about it; but their flight into Egypt proved them hypocrites. The priests and Levites appeared to be followers of the Law; but their behavior to the wounded man (Good Samaritan parable) demonstrated their true attitudes. Pilate appeared to be trying for justice; but the outcome of the trial of Jesus showed his basic weakness as a ruler. God appeared to have forsaken Jesus on the cross; but the resurrection proved his love.

There are, of course, instances where actions and fruits contradict our motives and character. But these do not occur as often as we like to think. Watch a man's fruits long enough and you will be pretty safe in your estimate of him—assuming that you are trying to be fair.

FALSE PROPHETS CAN be separated from true ones by the way they do the will of God. Many false prophets will be able to put on spectacular shows, perform amazing feats. Some will even use Jesus' name as though it were the source of their power—as Paul's name was used in Ephesus (Acts 19:13). We cannot safely follow them merely because of these signs. Let us see how they live, what they produce.

While we know that it is not always fair to judge a leader by his followers, yet many religious leaders can be judged accurately by the kind of religion that grows from their leadership. Jesus, too, is judged by his fruits. We who are his fruits have, therefore, a tremendous responsibility to him. It is by us that others judge him.

The last sentence of our lesson is from Psalm 6, verse 9. Read also Luke 6:43-46 for a parallel presentation of these same ideas. The statement in the close of our lesson, "I never knew you," is a mild form of ban meaning "I do not want to associate with you."

On first glance it seems that the emphasis of this lesson is on works as opposed to faith, on deeds rather than on the proper spirit. When we recall that judgment by fruits is not God's method, and that men of faith have the best fruits anyway, we see that the contradiction is only apparent.

Sunday's Epistle lesson also treats this subject. If our lives are following an earthly spirit, we die. If our lives follow the Spirit of God, we live. God judges us by the spirit within us. Man judges us by our lives.

THE TRINITY SEASON is an appropriate one for the consideration of Christian living. The green hangings on the altars, pulpits, and lecterns represent the Christian life. Green is symbolic of life: grass is green, trees are green. This is the season of the church year when we think about our fruits. Are we producing? How much are we producing? Are we producing good fruit? How can we produce more of it? What happens if we do? What if we don't?

As Christians we are all leaders; all prophets. By our fruits we shall be known. By our fruits Jesus shall be known.

# Personal Problem Clinic

## ...o with husband?

QUESTION: My husband, a naval officer, has been recalled to active duty. In World War II I packed my bags and went with him. But now we have three children. Our family has been close-knit, with a preference for quiet family life instead of parties, night-clubbing, and such.

Shall we go with Ed to the base—or even overseas, if permitted? I have been to Europe several times and would love to go again. Is it too dangerous for the children? We have no financial problem, since each of us has a private income.

Do you think a family so dependent on the father for complete happiness should stay together through thick and thin, or try to do the best possible without him? Is it fair to transfer children from school to school, since we never know whether we will be stationed at a base for a month or three years? My "in-laws" want me to stay here, and they want to come up from the South to stay with me. But, as a matter of fact, I am more comfortable and happy without them.

My chief delight lies in having our own family group together.

REPLY: You have answered your own question, haven't you? Your real satisfaction depends on keeping the unity of your immediate family—as long as possible. In the light of all you have said (both printed and unprinted), to do so seems to be the reasonable course, provided you can work it out. Are you willing to pay the price of difficulties and inconveniences in taking the three children along? Can suitable quarters be found? It may well be that the hindrances involved in school transfers will be made up by the rich experiences you can have—especially if you should go overseas.

By going with Ed you will keep the circle unbroken, you'll avoid conflict with your relatives, you'll escape your present unpleasant location (though you may get a worse one), and you will probably achieve the largest possible satisfaction for yourself, your husband, and the children. Against the advantages, of course, you'll have to set all the burdens and inconveniences, as Benjamin Franklin used to do. Then, having made your decision, ask God's help, and do your best to make your course successful.

## Odious comparison

QUESTION: David made an unusual record in elementary school, from which he was recently graduated. He was on very friendly, co-operative terms with his teacher. Now our younger boy, Ken, is in her grade, but he isn't doing very good work. He doesn't get along with the teacher so well as did his brother. She contrasts his work with that of Dave, to Ken's great disadvantage. She considers him lazy—unwilling to work. She seems to think she can get better work out of him by embarrassing him.

I'd like to see closer co-operation and better grades.

REPLY: Kenneth may be doing about the best he can, or his zeal may have been killed off by the odious comparison.

Has Ken been given intelligence tests? The test results would indicate in at least a general way whether he is living up to his actual capacities. If he doesn't have the natural powers, that's one thing,—don't expect much more than he is doing. In case he is working up to capacity there could be various causes. A very likely one would be that he is disgusted with the teacher's repeated identifying him with his brother—expecting him to be a carbon copy. He may be trying to be different—even to his own disadvantage.

Talk this problem over with the teacher. Suggest that she refrain from making the annoying contrasts. Encourage the idea of a better understanding of the boy, and the use of a better grade of imagination and sympathetic dealings.

—EARL S. RUDISILL

## Christianity in Kierkegaard

**The Wings of Faith.** By H. V. Martin. Philosophical Library. 132 pages. $2.75.

Dr. H. V. Martin, an English clergyman who is the author of two previous works on Kierkegaard, here continues to champion the Danish philosopher's interpretation of Christianity. The theme of the present book is the nature and meaning of faith from the Kierkegaardian point of view.

Modern thought has conceived of religious faith in general as wishful thinking, reason, mystical feeling, moral sense, or as special intuition. And Christian theologians have formulated faith in terms either of static dogmatism or of humanism. Kierkegaard sees the inadequacy of all these formulations. He shifts the emphasis from the "what" to the "how." The question of how I am to become a Christian involves the transformation of my whole existence. The Christian answer, the Gospel, is "God's active response to man's total despair."

With keen and discriminating penetration Dr. Martin sets forth the distinctive Kierkegaardian emphases in regard both to the object and the nature of the Christian faith. The object is Christ himself and not His teaching, the God-man as absolute paradox, Christ in His incognito, Christ as the "sign of contradiction," and Christ in His eternal contemporaneousness. And faith itself is absolute trust, a passion deeper than reason, a leap of life-decision, an act of individual freedom, a life of tension and suffering.

In a comparatively weak closing chapter "The Life of the Christian Faith," the author is carried by his admiration of Kierkegaard into an error against which the philosopher himself warns, namely, that of transforming a corrective into a norm. As a guide in everyday Christian living Kierkegaard is thus placed above Luther, whose doctrine of the sanctity of the daily calling Martin mistakenly interprets as "the sanctification of worldliness."

On the whole, however, this book is a dependable as well as highly readable introduction to the specifically Christian emphases in Kierkegaard.

T. A. KANTONEN

*Hamma Divinity School*

## Worth the Money

**Kierkegaard. The Melancholy Dane.** By H. V. Martin. Philosophical Library. 119 pages. $3.

There may be laymen in our parishes—though the reviewer never found one in a congregation he served—who will either secure certain new books for the pastor or provide funds for their purchase. It will be well worth the expenditure and it ought to pay off every time. Among books newly published, this work on the melancholy Dane will stimulate most pastors, certainly those who read a book with avidity and understanding.

This book brings the reader face to face with some of the great Kierkegaardian ideas as the contrast between time and eternity, recollection and repetition, the imperfect character of any doctrine of the incarnation, Adam as mythological history, and, finally, contemporaneousness with Christ. What sermon will not get a lift from a reflected consideration of these themes! What pew will not be challenged to a deeper faith and a more forthright insight into the task of Christianity! This work ought to be circulated among many pastors of our church.

BENJAMIN LOTZ

*Susquehanna University*

## Hunchback

**Kierkegaard the Cripple.** By Theodor Haecker. Translated by C. van O. Bruyn. Philosophical Library. 53 pages. $2.75.

Theodor Haecker, a pioneer of the Kierkegaard study of the present century, published his first book on the Danish Socrates in 1913. Following the existentialist path in his own

ng, he became a Roman Catholic. But to the end of his life he continued to be under the influence of the man whom he regarded as the greatest of all Danes and one of the greatest men of all history.

In this posthumously published work Haecker studies the significance of the evidence that Kierkegaard was a hunchback. Not only such events as the philosopher's broken engagement and his subjection to public ridicule but also his basic life-attitude and even his faith in God are shown to be conditioned by the physical deformity.

In seeking to understand the development of the thinking of the unique and highly sensitive existentialist who faced life with his whole being, body and soul, and never tired of internal mental vivisection of himself, this study is of undeniable psychological value. But the validity of Kierkegaard's ideas cannot be determined by such standards. To try to do so would be as irrelevant as to attempt to demonstrate that Paul's "thorn in the flesh" was epilepsy and then to trace the Pauline Gospel to this condition.

While Haecker avoids such over-simplification, he tends nevertheless to use "the hump" to dispose of Kirkegaard's individualism and to argue for the superiority of Roman Catholicism. Failing utterly to grasp the paradoxical grace which saves us even though "we are always unrighteous in the sight of God," Haecker believes that Kirkegaard would have been spared such absurdity had he accepted Thomism and not "lived in heresy." To which Kierkegaard himself, hump or no hump, gives the answer in one of his last writings: "A man is justified only by faith. And therefore, in God's name, to hell with the Pope and all his auxiliary assistants."

The book has an excellent introduction by Alexander Dru and 10 pages of revealing illustrations. T. A. KANTONEN

*Hamma Divinity School*

## Guide to Understanding

**A Primer of Christianity.** By Manson, Moore, and Caird. Oxford. 449 pages. $3.75.

This is three books in one—literally. Though issued separately the publishers have bound them in one volume (without even renumbering the pages).

*A Primer of Christianity* is a brief review of the facts of the gospels, the history of the Christian church, and the essentials of the Christian faith. *The Beginning of the Gospel* by Prof. T. W. Manson presents the story of Jesus' life, using the text of Mark plus some additional New Testament material. Introductory notes keep the reader oriented. *The Furtherance of the Gospel* by R. W. Moore is a swift and not unskillful survey of 20 centuries of Christian history. Though necessarily concise the author manages to outline the remarkable story and even at times to convey a measure of the fire and excitement and the spirit of the people who have carried it on.

The third volume on *The Truth of the Gospel* by Prof. G. B. Caird is a mingling of systematic theology and apologetic. The aim is to show what Christians believe about God, Jesus Christ, the problem of evil, man, his destiny, and the Christian life.

*A Primer* is well-done—clear, fair, helpful. It should not fail to delight high school and college young people, alert teachers, thoughtful or perplexed lay people, honest inquirers, and most pastors. They will like its swift pace, its broad view, its clear-cut logic, its striking juxtaposition of gospel story, Christian history, and systematic faith. It is a book to help men both believe and understand. REGINALD W. DEITZ

*Columbia, Pa.*

**Go Quickly and Tell.** By Walter A. Maier. Concordia. 444 pages. $3.

There have been few preachers in American radio history who have influenced a vast audience with such a compelling sense of sincere and ardent faith as Dr. Maier did. A large number of the sermons has been published in a series of books. This volume contains 18 sermons preached in the "Lutheran Hour" broadcasts from February through May 1948. They are thoroughly Biblical, yet always sharply relevant to the current situation.

# OVERSEAS

**BRITISH GUIANA: Skeldon.** THE LARGEST group of Lutheran young people ever to gather in this country met on the campus of Skeldon High School for the eighth annual convention of the Luther League of British Guiana. Highlight of the program came on a Saturday morning, when the school's auditorium was crowded as three students from the school conducted the devotions.

It is not unusual for students to speak at devotions, for every week there is a period conducted by them. This morning it was different, however. Two of the students had become converts to Christianity through the influence of the school. One of them, Ivy Baijnauth, a Hindu girl, spoke in a voice touched with deep emotion.

"Before I was made a Christian, I was in darkness," she testified. "Now I can see. What all of us need is spiritual sight. Let our prayer from every heart be today 'Open Thou mine eyes that I may see.'"

This message was echoed by Jattindra Persaud, a young man who was one of the first converts at the Skeldon School. These statements from two young Christians showed the influence of a Christian school on a non-Christian community.

For a long time, a strong Mohammedan clique prevented missionary work in the Skeldon area. The Hindus did not offer such stubborn resistance, but held on to the traditional beliefs inherited from their forefathers and founded largely on ignorance.

It was felt therefore that the strongest weapon for Christian evangelization in a community such as this would be a school. Plans were made for the establishment of a high school, and the doors were opened on January 1945 with 18 students enrolled. A grocery shop owned by a Mohammedan was the site of the first session.

Soon the student body grew. When the total enrollment reached 150, the church acquired a large tract of land, on which was constructed a temporary building to house the school. Within the past year a new parsonage has been completed and homes pro-

CHAPEL AT SKELDON
*High school students meet for morning devotions*

...d for the catechist and caretaker.
...round has been leveled and soon per...ent church and school buildings will ... as the result of the recent project ...sored by the Luther League of Amer...a. These will replace the present cottage-...e structure which is serving as high school, ...rish hall, community building, and church.

The high school at first emphasized aca...emic requirements and the teaching of Eng...sh. Recently more and more has been ...dded. Now there are literary and debating ...ubs, a library which serves the community ... well as the school, dramatic clubs, a ...hool choir, a Luther League and a strong ...ligious program.

Last Christmas, the pupils of the lower ...rades undertook their first missionary en...rprise. They brought Christmas gifts to 40 ...oor children, mostly non-Christians, and ...lso sent a donation to the new home for ...e aged to be built in Holidaysburg.

In coming years, not only will converts be ...on for Christ through the Skeldon High ...chool, but some of the leaders of the coun...ry will be trained here. True Christian values will be spread to the community and will affect the lives of the people. Christian schools in this country are very few. Skeldon will not only fulfill its mission to the Lutheran church, but will make its contribution to the progress of British Guiana.

—ROBERT S. BEHARRY

**GREECE: Athens. June 26.**—FOREIGN pilgrims visiting scenes of St. Paul's missionary activities returned here after completing a tour of Greece and the islands of Crete and Rhodes.

The pilgrimage was part of the celebrations arranged by the government and the Orthodox Church of Greece to commemorate the 1900th anniversary of the apostle's arrival in this country.

The final point visited before the pilgrims returned to the Greek capital was the ancient city of Corinth. In the Corinth Cathedral, Patriarch Alexander of Antioch officiated at the singing of a specially composed Te Deum. He was accompanied by 17 metropolitans, representing the various Orthodox churches.

—RELIGIOUS NEWS SERVICE

STUDYING ABOUT NORTH AMERICAN NEIGHBORS
*Geography class learns of the school's sponsors*

# LETTERS
## TO THE EDITOR

### Don't like ULCA loyalty test

SIR:

In your "Conclusion" of June 6 you state, "You can rate the loyalty of the synods to the ULC according to the amount of their income which goes to the general treasury. Fifty per cent is low. Seventy-five per cent is excellent."

If we can measure loyalties in terms of dollars—which is in itself a debatable point—then let us be sure to use an equitable base. Obviously the smaller synods will have a disproportionate budget for their own administration, as related to larger synods.

The Pacific Synod, for example, in the three-year period from July 1, 1947 to June 30, 1950, contributed to the ULCA apportionment at the average rate of $4.01 per communing member; the average in the ULCA as a whole was $3.60. In 1950 the Pacific Synod maintained a record of many years standing, of 100 per cent or more paid on apportionment, sometimes going far beyond—as far as 200 per cent in 1948 (one of three synods which made the double apportionment).

During the last five years, the percentage of the Pacific Synod's disbursements ranged from 40 per cent to 50 per cent to the ULCA. But during that time, its per-capita apportionment to congregations has been among the highest of ULCA synods ($10.85 in 1951, $11.35 for 1952). While maintaining its proportionate share in the whole program of the whole church—and usually in the top five in percentages of apportionment paid—it has carried an extraordinarily large synodical budget. Shall this synod—and others in the same position—be characterized as having a lesser degree of loyalty?

L. H. STEINHOFF,
President, Pacific Synod

SIR:

Your test for financial loyalty seems to hit the smaller synod desiring to serve its area. 'Til the end of 1951 Kansas Synod members may refer to themselves as "excellent-loyal" (almost) ULCA Lutherans. Then the ax falls. According to our 1951 and 1951 budgets, the United Lutheran Church receives 63.9 per cent of our apportionment distribution. According to the adopted budget for 1952, this synod allots 50 per cent of its income to the ULC.

Our loyalty to the ULC will be lowered because of the present financial plight of Midland College. Too, because of the expanded program of synod (home missions and so forth) we voted a contingency fund into being, so the barrel will at least have something for the dipper when necessary.

According to the budget, the Kansas Synod will give $11 per member in 1952. The sincere leaders of the synod feel that no less than 50 per cent must remain in the synodical accounts.

Quite naturally it's an old story for small congregations to ask why they must give as much as large city churches to "benevolence" while at the same time is costs them so much more per member to maintain the local congregation. This certainly must be true of smaller synods as well.

*Glasco, Kansas* EUGENE SMITH

The editor got off base in suggesting that 75-25 loyalty test, and hereby renounces the whole idea. Of course some small synods must have more than 25 per cent of their apportionment income for local expenses if they are to do good work on their own territory.

But there has been a lot said throughout the church in recent years about 50-50 budgeting, which means that a congregation gives half of its total income for benevolence and half for current expenses. Some folks have been getting the idea this proportion should be applied by the synods too in dividing their income 50-50 with the United Lutheran Church.

The continent-wide and world-wide work which the synods have assigned to the United Lutheran Church (American Missions, Foreign Missions, and all the other things), is far more extensive and expensive than the work of the synods. EDITOR

The new St. Paul's Church following relocation to better site in Monterey Park

## CALIFORNIA

### Church Re-locates in Monterey Park

NOT ONLY are new missions organized in California (*see Home Missions, page 41*), but older congregations are given new life by assistance from the Board of American Missions.

St. Paul's Church in the East Los Angeles area, a congregation of some 37 years, has been relocated in Monterey Park, now has a very bright future. This is a group of loyal people who continued their support of the church through a number of short and interim pastorates. Their new church building (*see cut above*) is on a main thoroughfare. The congregation has recently purchased a parsonage for Pastor Don Endter.

CANDIDATE Gene Vosseler, son of the Rev. Erwin Vosseler, was ordained June 17 in First Church, San Diego, by President Beasom. He assumes a pastorate in the middle west after being graduated from Central Seminary.

CHARLES CLARK was ordained June 17 in First English Church, Los Angeles, soon assumes a trailer ministry in the "gold country" of California between Sutter's Creek and Sonora. President Beasom performed both ordinations the same day, driving the 125 miles between churches Sunday afternoon.

THE REV. GUY L. HUDSON was surprised recently by his Beverly Hills congregation presenting him with a new Chevrolet.

Plans are taking shape for conducting a United Convention of Lutheranism in Los Angeles in 1952. Appointments have been made; dates of May 6-8 have been selected. The ALC, Augustana and ULCA (California Synod) will hold their annual conventions at this time and the ELC and UELC will hold meetings in connection with the convention of united Lutheranism.

THE REV. ALBERT HIDY has assumed the pastorate of Epiphany Church, San Leandro, following his ordination in St. Mark's Church June 10 . . . THE REV. GEORGE ATWOOD has assumed the pastorate at Redding . . . THE REV. DONALD MOSLING, former missionary to India, is now pastor of Faith Church, Long Beach . . . PASTOR LOUIS MERTZ of Lakewood Church is spending a two-month rest in Pittsburgh (his home) . . . THE REV. ARTHUR ALM was granted leave to attend Yale's School on Alcoholism and the Conference on Marriage and the Home at Wittenberg College. HOWARD L. LOGAN

## Musicians, Young and Old

Two United Lutheran musicians were in the news this week . . . one, a 92-year-old Canada Synod layman well-known throughout the church, was recognized by his congregation on his latest birthday; the other, a 15-year-old New York eighth-grader, who laid claim to title of "youngest organist."

WILLIAM E. KRAFT, who has served as organist and choir director at St. Paul's Church, Hamilton, Ontario, was 92 recently. Members of his church and Pastor Fred C. Mueller paid tribute to him, termed him "an example to the younger generation."

Mr. Kraft is St. Paul's oldest living member as well as one of its principal benefactors. Born one year after the church was established, he has frequently represented his congregation and synod at conventions of the United Lutheran Church. In addition, he has served on numerous boards and agencies of the church.

In Rensselaer, N. Y., nearly everyone knows

RUTH ANNE ALESCHUS, who, in addition to beating out a mean boogie-woogie for fellow classmates at the eighth grade of Fort Crailo School, is organist at St. Paul's English Church in that community.

At three, Ruth Anne began picking out pieces on the piano in her living room, five years later (at the age of 8) gave her first recital at the Albany Institute of History and Art. She insists on memorizing all her pieces ("if you're going to play out some place it looks foolish to have to read the music"), takes piano and organ lessons, and practices an hour on each every day.

She's not interested in a concert career, does intend continuing music study as a hobby. She plans to "stay at St. Paul's as long as they'll have me!"

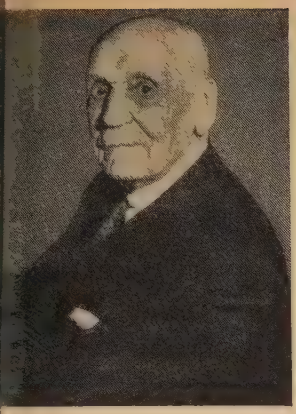
RECEIVING LINE AT FAREWELL-ANNIVERSARY
. . . from Illinois to Kansas City

## Chicago Farewell

The 25th anniversary of his ordination came at just about the same time PASTOR HARRY R. ALLEN was leaving North Austin Church (as associate pastor) to accept a call to St. Mark's Church, Kansas City, Mo.

So a joint farewell-anniversary was arranged, a purse of over $2,000 presented. Shown in the receiving line with Pastor Allen (*center left*) are Dr. and Mrs. A. M. Knudsen (he's secretary for the Board of American Missions), Pastor and Mrs. Allen and their daughter, Margaret.

Prior to his associate pastorship at North Austin, Pastor Allen served for 16 years with the Board of American



Missions, was first pastor in Juneau, Alaska.

### Mother of the Year

Mrs. Lee Muller, member of St. Mark's Church, Blythewood, S. C., was recently honored by the State of South Carolina by being designated the state's Mother-of-the-Year.

An appropriate citation was presented to Mrs. Muller in recognition of her exemplary service in taking into her home 17 homeless children during 43 years of married life. All the youngsters eventually went into other homes. Six displaced persons (young boys and girls) called the Muller home theirs for a year; Mrs. Muller also raised two children of friends in addition to her own nine.

Her son-in-law, the Rev. J. Obert Kempson, ULC pastor and chaplain at the South Carolina state hospital, preached the sermon at special services conducted in St. Mark's Church.

## BRIEFLY SPEAKING

**An English clergyman is in somewhat of a dilemma: he needs a motorcar for parish duties. His church said he could have a car providing he got a garage first; then his council said he could not build a garage until he got a car!**

In transcribing from a tape recording the daily devotions of one of the recent ULCA convention chaplains, a ULPH stenographer listened several times to the sentence: " 'Who shall separate us from the love of Christ,' says Paul. Then comes a long list of awful possibilities, standing as the symbols of the debacle of the age." On the typewritten page, the word *debacle* appeared as *dead buckle!*

**"Lead out with a familiar hymn to prevent panic among a crowd if you can't think of anything better to do when an atom attack occurs!" That was advice given late last month to New York City wardens by an NYU psychology professor. "It might be a good idea to practice a hymn these days," the learned man went on, "so you'll be prepared when the time comes. The old hymns are wonderful for calming crowds."**

The largest meeting of Augustana Lutheran young people was held at Colorado Springs, Colo., June 20-25. A record 5,100 youth (twice the size of the last convention in Duluth, Minn.) turned out for the five-day program that included a chuck-wagon dinner in The Garden of the Gods, hymn sings in Seven Falls and vespers at the same spot used annually for Easter sunrise services broadcast nationwide.

**When the roll is called in Vinemont Sunday school outside Reading, Pa., no less than 11 Keeners answer "present." Collectively, headed by Grandfather Harry Keener, this Lutheran family has accumulated 76 years of perfect attendance. Grandfather has 13, as do two of his grandsons, Kenneth, 17, and Milton, 15. The Keeners live two miles from Sunday school, are active in all auxiliaries.**

The family of Pastor John L. dePapp (St. Peter's Church, Greenport, Long Island, N. Y.) is becoming well-known for their scholastic achievements. The oldest daughter was graduated this year from Wellesley with Phi Beta Kappa honors, plans to enter Radcliffe-Harvard to obtain her Ph.D.; a second daughter is a second-year honor student at Smith; the third daughter is an honor student in the third grade. A son has just won a scholarship to Dartmouth.

Young people from congregations in and around Edmonton, Alberta, spent a recent (Victoria Day) holiday at Mulhurst Beach building this dining hall on the synod camp grounds (see "The Lutheran," June 27). A week later, another group of youth applied the finishing touches. This week the hall is one of the most popular among the junior campers

## NEW JERSEY

### When Laymen say 'we will' . . . .

CAMDEN—"When the laity in the ULCA stop saying 'I can't, I don't have time,' and say 'Yes, by the grace of God, I will,' you will see the old church begin to move," was the challenge given the first state-wide rally of Lutheran men by Zeb Trexler at a meeting in Trinity Church, Trenton, June 9.

"We throw up our defenses when we begin to talk about money. Stewardship is not merely money. Stewardship is a total commitment of ourselves to our blessed Lord," asserted Mr. Trexler as he outlined the outstanding achievements of the Lutheran men of the North Carolina Synod in setting up the Loaning Gift Fund for the establishment of mission churches.

"Men united in Christ for action" was applied to the needs of the synod by President Knudten. Four urgent needs were listed: development of a stewardship consciousness, emphasis upon lay evangelism, adequate camp facilities for developing leadership and the opportunity of a real home mission program through a loan gift procedure.

Action was taken by the 175 men present to have a Fact Finding Committee report to a fall rally on the advisability of forming a united men's organization in the state.

Weekday religious instruction will be conducted in the Mt. Ephraim community this fall through the co-operation of the board of education with the Protestant ministers. Children desiring instruction will be released from classes for a period each Wednesday.

DEDICATING two parsonages and installing two pastors within hours on June 10 speaks of the busy schedule Dr. Knudten has been following in the administration of his official duties . . . EARL W. FEIGHT, JR., became

Taking part in dedication of altarware at Emmanuel Church, Woodstock, Va., recently were: left to right, Council Vice Chairman William Logan; Treasurer F. S. Bowman, who recently completed 45 years of service to the congregation at that post; Pastor Robert Barr Logan, and Councilman William Dalke

tor of Holy Communion, Berlin; President Floyd P. Milleman of the Southern Conference assisted in the installation . . . W. ROBERT OSWALD was installed at St. John's, Williamstown; CHRIST CHURCH, Camden, dedicated a $22,000 parsonage for Pastor John Newpher and family; HOLY COMMUNION CHURCH, Berlin, dedicated a new parsonage for their pastor.

THE LAYING of the cornerstone of the $90,000 educational unit at St. Bartholomew's Church, Trenton, was held recently. Dr. Walter C. Langsam, president of Wagner College, preached. Pastor Stover Crouthamel says the work should be completed by October.

ST. PETER'S CHURCH, Plainfield, broke ground for a new parish house recently.

TWO RECENT BEQUESTS: $1,000 to Our Saviour Church, Jersey City, by Mrs. Henrietta R. Meyer; the estate of Eleanor M. Keller (Trinity, Camden), $500 to the Board of Foreign Missions.

$6,000 WAS PRESENTED to the Board of Trustees of the Lutheran Home in Moorestown by the auxiliary June 7. The gift is to be applied to debt liquidation.

MEMBERS OF St. Paul's Church, Elizabeth, are happy with its $31,000 mortgage burned.

RENOVATION of the church school rooms and the dedication of a chapel worship center marks the completion of a year's improvement ($13,000) program at Grace Church, Trenton.

WALTER KLOETZLI, JR., was installed pastor of the new Christ mission congregation at Paramus, June 3 . . . PASTOR J. BROOKS MOORE preached his first sermon at St. Matthew's mission in Moorestown, June 17.

ORDINATION anniversaries: Dr. George Tamke, St. John's, Union City, 30th; Dr. Edwin H. Knudten, Trenton, 25th; Pastor Edwin J. Grubb, Redeemer, Jersey City, 20th; and Pastor C. Wilfred Steffy, Grace, Phillipsburg, 5th.

ST. TRINITATIS, Jersey City,, has installed a tower cross on its house of worship. Services were conducted by Pastor Norman Fowler and Dr. Knudten.

RALPH I. SHOCKEY

CRASH

## story of the week

THE CO-PILOT'S "we'll-land-in-15-minutes" had just been logged at the control tower at Liberia's Roberts Field; Stewardess Bea Picou was rousing passengers on the Johannesburg-New York Constellation with a friendly "we're-landing-at-Monrovia-buckle-your-safety-belt" when the crash came . . .

Where four motors roared a moment before, now there was silence; sounds of exploding gas tanks stopped echoing around the rolling African countryside. Then as the jungle went back to sleep, airways radiomen frantically threw signals into the darkness . . .

"Airliner 'Republic' overdue at Monrovia June 22, 3:00 A.M.; 31 passengers, 9 crew."

Soon 35 planes from five nations zoomed low over the steaming jungle . . . searching. On the ground, bush runners thrashed through impenetrable growth, suddenly stumbled into a freshly made clearing atop a 1,500-foot hill four miles from the ULCA mission station at Sanoyea. Runners took the news to their chief, who relayed it to the mission station at Totota.

The missionaries lost no time . . . Louis Bowers became part of his walkie-talkie equipment contacting outposts with data and instructions; Gordon Lindemann started a 90-minute forced march with a score of litter bearers; Ronald Homrighausen relayed information from Lindemann via Bowers to Pan American at Monrovia; Luther Slifer contacted government officials.

Within hours, the litter carriers solemnly returned with their burdens of broken and burned bodies, mail pouches and diplomatic cases. Because of the heat, arrangements were made for immediate burial of all 40 victims at Sanoyea.

SAID Pan American Vice President Harold Harris: "we extend our deep appreciation and thanks to the Lutheran mission at Sanoyea . . . for discovering the scene of the accident" . . . and arranging transportation and burial. DICK SUTCLIFFE

NEW MISSION in Jeffersonville, Ind., worships in Seventh Day Adventist church

# NEW YORK

## Ghent Church is 150 Years Old

ALBANY—Christ Church, Ghent, celebrated its 150th anniversary in June. Dr. Andrew L. Dillenbeck, president of the Palatine Society, and a former pastor of the congregation, Synod President Frederick R. Knubel, were guest speakers. A historical pageant on the life of the congregation was presented. A historical exhibit including a number of old documents were exhibited. The congregation recently completed $1,000 worth of improvements.

ST. MATTHEW'S CHURCH, Leesville, recently held rededication services following the renovation of the interior of the church building and the installation of a new heating system. The Rev. G. Oliver Sands, a former pastor, and the Rev. Charles E. Deitz participated.

LATVIANS of the Mohawk Valley met at Bethany Church, Central Bridge, on June 24 for a festival service. Pastors Karlis H. Freimanis, Brooklyn, Henry Hardy Heins, participated.

ST. MARK'S CHURCH, Canajoharie, will be using seven new Sunday school class rooms and a large choir room soon; $8,500 has been pledged for the work.

ZION CHURCH, Cobleskill, received a new pulpit Bible from its 1951 confirmation class of 13.

PASTOR WALTER BOCK has been elected to the Executive Committee of the synodical Brotherhood, and has been placed in charge of the scouting program of synod. He has also been named LWA director for the Eastern Conference.

LAYMAN WARD RODWELL attended the Stewardship Conference at Springfield, O.

AT ATONEMENT CHURCH, Oneonta, a successful parish worker training program has been conducted in co-operation with the Re-

LAYMEN placing cornerstone for new Albuquerque church (see Home Missions)

...us Department of Hartwick College. ... girls training at the college to be parish ...kers devoted many hours each week to ... project . . . The Sunday school staff ...ed unanimously to continue the church ...hool during the summer months. Pre...iously the school was not in session during ...uly and August.

The Albany Federation of Churches has elected as its first vice president, Lutheran Layman Gordon L. Emptage, of First Church, Albany. Chairmen of departments include two Lutheran pastors, Dr. Russell S. Gaenzle, St. John's, Albany, the Department of Community Ministry, and the Rev. Charles E. Deitz, Trinity, Albany, the Department of Radio and Television. Miss Kathleen Weant, parish worker at St. John's, serves as the chairman of the vacation church school program of the Federation.

CAPITOL DISTRICT Lutheran Pastors' Association has elected the Rev. James E. Morecraft president. Others elected were the Rev. M. Luther Sievert, vice president; and the Rev. Edward H. Wiediger, secretary-treasurer. The association voted to establish a filmstrip library.

SISTER EVELYN HOULROYD was guest speaker at Atonement Church, Saugerties, Children's Day services. A Father-Son banquet, sponsored by the Brotherhood, was held recently; speaker was Lutheran Layman Louis G. Bruhn, district attorney of Ulster County . . . The Women's Missionary Society sent 41 boxes of clothing to Lutheran World Relief.

DR. ANDREW LUTHER DILLENBECK was re-elected president of the Palatine Society at the annual meeting of its Board of Directors.

THE REV. VERNON O. SQUIRE has been installed in Christ Church, Germantown. He succeeds the Rev. Frederick H. Reissig, who accepted a call to St. Paul's Church, Middletown, Conn.

AT BERNE, GALLUPVILLE, EAST BERNE, plans are being made to conduct a forum on church history this fall. During the past months forums have been conducted with great success on church doctrine and faith.

LUTHER S. STRALEY

## HOME MISSIONS

CALIFORNIA: The fifth new mission to be organized by the California Synod since Feb. 1, 1951, was born June 23 when Synod President James Beasom assisted Pastor-Organizer George Flora in the organization of Bethany Church, San Jose. The congregation is located in a rapidly growing section.

INDIANA: Indiana Synod's newest mission, Faith Church, was organized at Jeffersonville on April 29 with Dr. Ralph D. Wheadon, pastor-organizer, in charge. The congregation is currently worshiping in a Seventh Day Adventist Church (see photo opposite).

SOUTH CAROLINA: After worshiping for several months in a chapel of an orphans' home, Pastor Harold Park and members of Good Shepherd Church, Columbia (1950), have purchased a $28,000 property consisting of a house on three acres. Renovation will produce a first-floor chapel, an upstairs apartment for the pastor; altogether, it gives the mission a permanent home.

SOUTH CAROLINA: Lutherans living in or near the H-bomb area see great possibilities for the Lutheran Church in light of anticipated population gains. Over 40,000 square feet of space has been purchased in North Augusta; a house on it will be renovated for a first floor church, a second story pastor's residence. A mission developer is to be on the scene by September.

NEW MEXICO: Members of St. Timothy's (mission) Church, Albuquerque (1948), recently watched Laymen Orville Carlson and Loy Kohlhaas (see cut opposite) place cornerstone of new $45,000 church in position. The building which will eventually become the parish house and Sunday school unit will seat 250. Charter membership of 83 has grown to 150 adult members, reports Pastor Robert E. Grefe.

NEBRASKA: Churchmen, laymen and pastors are investigating the establishment of a new mission of the Nebraska Synod in Valley. Plans call for a survey of the possibilities of opening this new field to the United Lutheran Church soon.

For every eight students enrolled in United Lutheran Church colleges this spring, there will be one less when fall term begins in September . . . for every six seminarians in ULC theological institutions at the end of the 1950-51 term, there will be seven this fall. That's the picture—gloomy for the colleges, bright for the seminaries—painted by a LUTHERAN survey of enrollment prospects on all 23 ULCA campuses.

A *15 per cent drop* in enrollment is feared by the registrars of 13 of our 14 colleges (Susquehanna looks for a 4.5 per cent increase); a *12 per cent increase* is anticipated by eight of the nine seminaries (Waterloo's President Lehmann reported "the outlook is dull if not dark . . . anticipate only three [new] students next fall").

With all college officials emphasizing that figures given were to be considered only as "anticipated," there seemed to be general agreement that two factors were responsible for the downward skid: (1) induction of male students into military service, and (2) higher cost of living (many students are obtaining well-paying jobs) coupled with smaller high school graduating classes.

The rise in seminary enrollment was a continuation of the upward trend (*see* THE LUTHERAN, *July 4*) which found ULCA seminary enrollment doubling in the decade between 1940 and 1951 (from 307 to 631).

ENROLLMENT OUTLOOK ON ULCA COLLEGE CAMPUSES (as of July 1, 1951)

| | STUDENT ENROLLMENT JUNE, 1951 | ANTICIPATED ENROLLMENT, SEPTEMBER, 1951 | % CHANGE IN STUDENT ENROLLMENT | NUMBER ON FACULTY JUNE, 1951 | ANTICIPATED FACULTY, SEPTEMBER, 1951 |
|---|---|---|---|---|---|
| Carthage | 549 | 522 | — 4.9 | 39 | 36 |
| Gettysburg | 1,215 | 1,125 | — 7.4 | 92 | 84 |
| Hartwick | 430 | 346 | —19.5 | 43 | 31 |
| Lenoir Rhyne | 723 | 685 | — 5.2 | 43 | 43 |
| Marion (Jr.) | 90 | 80 | —10 | 16 | 16 |
| Midland | 390 | 331 | —15 | 28 | 27 |
| Muhlenberg | 714 | 550 | —23 | 77 | 55 |
| Newberry | 380 | 355 | — 6.3 | 29 | 25 |
| Roanoke | 487 | 370 | —24 | 36 | 30 |
| Susquehanna | 416 | 435 | + 4.5 | 39 | 36 |
| Thiel | 489 | 300 | —38 | 38 | 30 |
| Wagner | 936 | 675 | —29 | 75 | 75 |
| Waterloo | 168 | 168 | .... | 14 | 14 |
| Wittenberg | 978 | 850 | —13 | 78 | 68 |
| TOTAL | 7,965 | 6,792 | —15% | 647 | 570 |

ENROLLMENT OUTLOOK ON ULCA SEMINARY CAMPUSES (as of July 1, 1951)

| | | | | | |
|---|---|---|---|---|---|
| Central | 33 | 40 | +21 | 5 | 5 |
| Chicago | 66 | 93 | +40 | 6 | 6 |
| Gettysburg | 130 | 150 | +15 | 9 | 11 |
| Hamma | 82 | 82 | .... | 6 | 6 |
| Saskatoon | 20 | 24 | +20 | 5 | 4 |
| Southern | 44 | 48 | + 9 | 7 | 7 |
| Northwestern | 86 | 88 | + 2 | 6 | 6 |
| Philadelphia | 142 | 150 | + 5 | 10 | 11 |
| Waterloo | 12 | 12 | .... | 4 | 4 |
| TOTAL | 615 | 687 | +12% | 58 | 60 |

# PENNSYLVANIA

## Church Ship Canoes Susquehanna

WILLIAMSPORT—Eleven sea scouts and leaders of Sea Scout Ship 5003, sponsored by Zion Church, Sunbury, have again completed a lengthy canoe trip down the Susquehanna. The group, accompanied by their pastor, the Rev. Charles W. Aurand( serving as chaplain and ship's photographer), traveled in five canoes from Karthaus down 150 miles of the Susquehanna River to Sunbury.

Despite heavy rains which swelled the river and about 60 rapids which the group had to "shoot," no accidents occurred. The entire jaunt cost each scout exactly $8. The trip is an annual affair of the sea scout ship.

PASTOR CARL E. YOST, McClure, has resigned after six years to accept a parish in York County.

Messiah Church, Mifflintown, has received a bequest of $1,500 from the estate of Miss Gertrude Auker, life-long member.

MRS. WALTER BRANDAU has resigned as parish secretary of Zion Church, Sunbury. With her husband, she will take up residence in Gettysburg where Mr. Brandau will enter the seminary this fall. Miss Rosaline Bailey, of Hummels Wharf, will succeed her.

THE REV. JOHN J. LENHARDT, chaplain at Rockview State Penitentiary, has been elected pastor of Bethany Church, Montoursville, will begin his ministry September 1.

MESSIAH CHURCH, Williamsport, will receive approximately $10,000 from the E. L. Slear estate . . . AUGUST VALENTINE TIETBOHL, son of Messiah Church, was ordained May 20 by the Ministerium of Pennsylvania, will go to Faith Church, Philadelphia.

AMONG MANY CONGREGATIONS having building, remodeling, or repair programs in full swing are: St. Matthew's, Williamsport; St. Paul's, Milroy; Pine Street Church, Danville; Trinity, Sunbury; Grace, Berwick; Trinity, McAlisterville; Grace, State College; St. John's, Northumberland; St. John's, Belleville; St. John's, Montgomery; Trinity, Hughesville; and Messiah, Mifflintown.

PAUL W. DE LAUTER

# SOUTH CAROLINA

## Half of Lutheran Potential Reached

SYNODICAL CHAIRMAN for Lutheran promotion, the Rev. Paul G. McCullough, of White Rock, reports that subscriptions to THE LUTHERAN in the South Carolina Synod currently total 2,531, or 48.9 per cent of the

DR. WYNNE BOLIEK, pastor of Reformation Church, Columbia, S. C., shown with Mrs. Boliek and the 25th ordination anniversary gift—an automobile—presented him by his congregation

synod's *potential.* This places synod *tenth* among the synods of the United Lutheran Church.

Among individual congregations, Reformation Church, Columbia, ranks first with 113 subscriptions. This is the second year the synodical plan for THE LUTHERAN has been in operation. Reformation Church led the list last year, too.

EVEN THOUGH the weather man turned on the heat full force on the first Sunday in June, Holy Trinity Church, Little Mountain, had announced a special offering on that day for a new heating plant. Pastor L. Grady Cooper reports $1,135.75 was raised toward the total of some $1,400 needed that day.

ON JUNE 20, Lutheran World Action Director J. Milton Frick, reported $16,000 received by the end of May toward the 1951 synodical quota $34,000. Pastor Frick also reports over 15,000 pounds of good used clothing contributed for Lutheran World Relief. Mr. Nilson, Walterboro transfer and storage operator, a member of Good Shepherd (mission) Church, donated use of a big trailer van to transport the clothing to the warehouse at Easton, Pa. Clothing was brought into Charleston and Columbia.

JUNIORS, intermediates and seniors from synod congregations are scheduled to go to the Youth Camp at Lutheridge this summer, the first year this new assembly ground has been in operation.

The regular Summer School for Church Workers, sponsored by the Lutheran synods of South Carolina and Georgia-Alabama, is scheduled for Newberry College, Newberry, Aug. 5-11.

THE REV. LUTHER H. JEFFCOAT has been installed as pastor of St. Barnabas congregation by the president of synod . . . THE REV. JEFFERSON L. DRAFTS has been installed as pastor of the St. Paul's Parish, Pomaria . . . THE REV. A. W. BALLENTINE, pastor of Nativity Church, Spartanburg, celebrated the 40th anniversary of his ordination June 1. . . . THE REV. J. A. KEISLER, JR., was or-

**HOLY TRINITY LUTHERAN CHURCH**
Atlantic and Poplar Avenues
Wildwood-by-the-Sea, N. J.
**Atwood T. Smith, Pastor**
Schedule of Services:
June 24th to September 2nd
**Services**
**8 a.m., 11 a.m., and 7:30 p.m.**
**Church School at 9:45 a.m.**
*Your Church by the Sea invites you*

**COMING TO PHILADELPHIA?**

***Let Us Welcome You***
**DR. ROSS STOVER PREACHES**
11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard
*Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us*

**IN SEATTLE**
*A FRIENDLY WELCOME AWAITS YOU*
at
**Central Lutheran Church**
**Eleventh Avenue at East Olive Street**
(Near Downtown)
**H. STANLEY HOLMAN, Pastor**
CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

*WORSHIP IN BEAUTIFUL*
**Saint John's Church**
Allentown, Pennsylvania
*William C. Schaeffer, Pastor* *Beverly McClain, Parish Worker*
Maestro Giuseppe Moschetti, the Music
Sunday Service at 10 A.M.; Community Program, 7:30 P.M.
Organ Recital Broadcast 9:30 to 10 A.M.
"A house of prayer for all people"

## Albuquerque Cornerstone

astor Leland Soker, of St. Paul's Church, lbuquerque, New Mexico, and Pastor Robert . Grefe pose for the photographer following ie laying of the cornerstone for the new St. mothy's Church (see cut page 40 and Home lissions column page 41 for further details)

cially installed as pastor of St. Andrew's hurch, Charleston, on June 17.

THE REV. JOHN KOCH accepted a call of ft. Horeb Church, Chapin, effective July 1. le comes from Blacksburg, Va. In addition serving Mt. Horeb, he will serve as supply or Macedonia Church, Little Mountain.

JAMES B. WESSINGER and DR. WYNNE C. OLIEK, co-chairmen of synod's stewardship ommittee, attended the Stewardship Con-rence held in Springfield, O., June 14, 15.

THREE PASTORS from synod attended the chool on Marriage and Family Life, spon-ored by the ULCA Board of Social Mis-ions, held at Wittenberg College, June 18-2. These were Pastors Curtis K. Wise, Ray-ond R. Ellsworth, and Stafford Swing.

WYNNE C. BOLIEK

## TEXAS

### ort Lavacans Dedicate New Church

HUNDREDS OF PEOPLE, members and riends of Salem Church, Port Lavaca, turned out for three services of dedication recently.

Participating in the event were Former Pastor E. A. Kahle, of Ironton, Ohio; Pastor Walter L. Lentz (who officially opened the new building by cutting a bright ribbon and receiving the key to the church door from vice chairman of the church council, Robert Duelberg); the Rev. Emmanuel Rowoldt, and Texas Synod President Lewis P. Speaker.

A chicken barbeque dinner was served to several hundreds between the services.

JAMES F. VORKOPER


**ST. PAUL'S**

**LUTHERAN CHURCH**
**DENVER, COLO.**

**E. W. Harner, D.D., Pastor**
SUNDAY SERVICE, 11:00 A.M.

**16th AVENUE at Grant Street**
One block north of the State Capitol

**In DETROIT, MICHIGAN**

***"At the heart of the City"***
Worship in the Beautiful, Friendly

**CHRIST LUTHERAN CHURCH**

**3rd and West Philadelphia**
Sunday Worship ..... 10:45 A. M.
**Rev. Richard A. Miller—Pastor**

**When in SAN FRANCISCO**
VISIT HISTORIC
**ST. MARK'S LUTHERAN CHURCH**
"Founded 1849"
**1135 O'FARRELL STREET**
Service 11 a.m. Vespers 7 p.m.
**J. George Dorn, D.D., Pastor**

**THE FIRST ENGLISH LUTHERAN CHURCH**

**3117 W. Sixth St., Los Angeles 5, California**
ALBERT B. SCHWERTZ, D.D., Pastor
**Morning Worship, 11:00 O'clock**

# VIRGINIA

## Virginia Council Recognizes Poff

PASTOR H. E. POFF of Prices Fork has been selected by the Virginia Council of Churches as one of the five outstanding rural pastors among all the denominations of Virginia. Special recognition will be given him July 12 at the annual Rural Pastors School scheduled for Virginia Polytechnic Institute.

Pastor Poff became pastor of the New River Parish three years ago. The parish, composed of three churches, was 75 years old and in a dying condition. The synod and Board of American Missions had surveyed the rural area and finding 1,231 people, 61 per cent of whom were unchurched, decided to "demonstrate to the church at large that where adequate support is given and a live and vigorous program executed, rural churches with a fair chance of surviving can be revived and developed."

When Pastor Poff took over what year ago had been a thriving Lutheran field, h found a baptized membership of 117; a con firmed membership of 78; and a communin membership of 26. Sunday school enrol ment was 128. There was no men's organiza tion, no missionary society, no youth work

After three years of hard work, Pasto Poff can point to three well-organized con gregations, one preaching point, a baptize membership of 269, a confirmed member ship of 212, a communing membership o 144, and an average church attendance o 196. The Sunday school enrollment is 27 and the average attendance is 185. Ther are active youth and women's organizations Approximately $14,000 has been spent fo improving the churches and parsonage. Giv ing for benevolence and current expense has greatly increased. There is a progres sive program of evangelism and parish edu cation. There are even 14 subscribers t "The Lutheran" in a place where no one eve subscribed before!

THE CORPORATION of the Lutheran Chil dren's Home, Salem, adopted a budget o $81,025, largest budget in history, at it meeting June 12. For the second straigh year the Home received over $50,000 fron churches, Sunday schools, and individuals i the supporting Southern synods. The tota this year was $53,922. A total of 123 chil dren were cared for during the past year.

CHESTER MYROM of the ULC Stewardshi Department held a workshop for pastor and laymen of the Knoxville, Roanoke, an Marion conferences at Marion College Jun 6-7. Lay speakers included Dr. Georg Peery and Richard T. Edwards.

GROUNDBREAKING SERVICES for the ne Emmanuel Church, Roanoke, will be hel July 15. The Rev. John D. Utt is pasto This will be the fourth new Lutheran churc for Roanoke in three years.

THE REV. S. WALLACE BEERY has resigne the Timberville Parish to become pastor o the reorganized Edinburg Parish, compose of Bethel, Zion, and St. Jacob's churche near Edinburg.

FRANK K. EFIR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Boarding and Day School for Girls.
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**ATLANTIC CITY, N. J.**
Clean, comfortable, cheerful rooms. Central location, moderate rates. Free parking. Write: C. M. Shaner, 27 S. Pennsylvania Ave. Members, St. Andrew's Lutheran Church. Formerly of Grace Lutheran Church, Pottstown, Pa.

**WANTED—PARISH WORKER**
Primarily to plan, develop and guide a Youth Program for a congregation of 900 members located in a Western Massachusetts city of 50,000. Address replies to: Box 40, The LUTHERAN.

# DECEASED

## Mrs. Andrew L. Dillenbeck

Mrs. Stella Whitbeck Dillenbeck, wife of Rev. Andrew Luther Dillenbeck, pastor of St. Mark's Church, Johnstown, N. Y., died May 1. She was 73.

Born at Hartwick Seminary Dec. 16, 1877, she was graduated from the seminary's academic department and taught school for several years before her marriage to Dr. Dillenbeck (1905). With him, she served in parishes in Ghent, Central Bridge, Mt. Carmel, Phillis, and Lockport before going to Johnstown in 1927.

Surviving are her husband; a daughter, Mrs. C. S. Burrer, Sunbury, Ohio; a son, Prof. R. V. Dillenbeck, Rye, N. Y.; a sister, two brothers, a grandson.

The funeral service was conducted in St. Mark's Church by the Rev. Wilmer M. Haehlke and Dr. Walter Krumwiede.

## Rev. Carl G. Georgi

The Rev. Carl Gustave Georgi, retired Illinois Synod pastor, died April 29. He was 70.

Born in Saxony, Germany, on March 23, 1881, he came to the United States as a young man, was graduated from Gettysburg Seminary in 1910 and ordained the same year by the Wartburg Synod. He served subsequently in pastorates in Pittsfield, Chicago, Murphysboro, Fillmore, Batchtown, Vandalia, Ill., and Fairmount, Mo. He served as professor of German in Washington University for 22 years prior to his retirement 3 months ago.

Surviving are his wife; a son, Charles; a daughter, Mrs. Margaret Brereton; one granddaughter, and a sister.

The funeral service was conducted in St. Mark's Church, St. Louis, May 1.

## Rev. J. O. Glenn

The Rev. Joseph Osgood Glenn, retired United Lutheran Church pastor (Mississippi Synod), living in Columbus, Miss., died June 2. He was 88.

Born in Singleton, Miss., Oct. 18, 1862, he was educated at Beth-Eden Collegiate Institute, was graduated from Roanoke College in 1890 and from Philadelphia Seminary in 1901. Ordained the same year by the Ministerium of Pennsylvania, he served subsequently in pastorates in Donegal, New Stanton, Irwin, and Scottdale-Alverton, Pa., before retiring and moving to Mississippi.

The funeral service was conducted June 23 by Dr. H. Brent Schaeffer.

## Dr. George J. Gongaware

Dr. George J. Gongaware, pastor emeritus of St. John's Church, Charleston, S. C., and member of the United Lutheran Church's Commission of Adjudication, died June 24 in the Colleton (S. C.) County hospital from injuries received in an automobile collision near Jacksonboro June 22.

On his way to a service at St. Paul's Church, Savannah, Ga., where he was to present a manuscript he had just completed on the history of that congregation, the 84-year-old pastor was driving alone when his car collided with another.

Born Dec. 17, 1866, in Greensburg, Pa., he was educated at Thiel College and at


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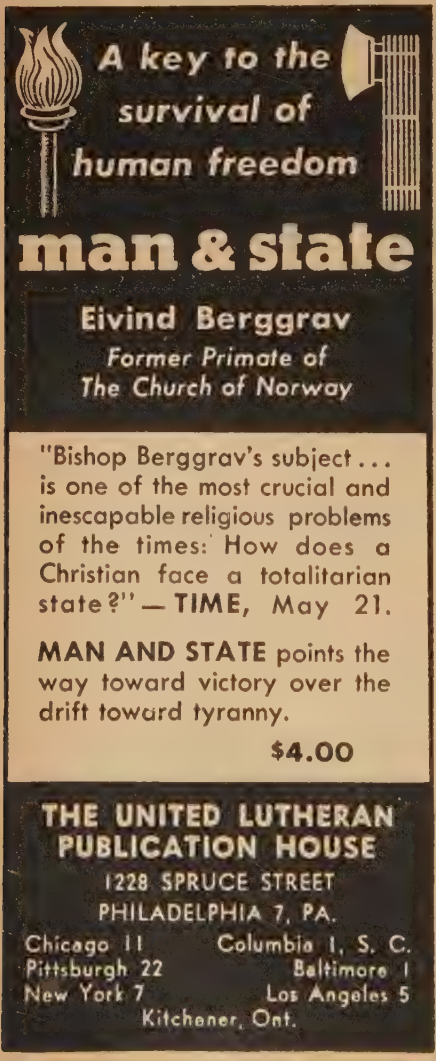
Philadelphia Seminary. Following his ordination in 1896, he became pastor of St. Paul's Church, Uniontown, Pa. From 1910 through 1912, he was president of the Pittsburgh Synod. In 1913, he was called to St. John's Church, Charleston.

In addition to his service on the ULCA Commission of Adjudication, Dr. Gongaware had served on the Board of Education. For a number of years he was chairman of the examining committee of the South Carolina Synod and a member of the board of directors of Southern Seminary. Other service included the presidency of the Charleston Ministers' Association; chaplain of the Sumter Guards, South Carolina State Militia; and co-pastor of the Charleston Lutheran Service Center.

Surviving are a daughter, Mrs. Frances G. Lamphear, of Charleston; a son, Dr. Hartford P. Gongaware, of Rhode Island; and a granddaughter.

The funeral service was conducted June 25 in St. John's Church, by Pastor Heyward W. Epting and Synod President Karl Kinard. Burial was in Greensburg, Pa.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### Mrs. Samuel T. Nicholas

Mrs. Elizabeth Spangler Nicholas, wife of Dr. Samuel Trauger Nicholas, retired pastor of the Central Pennsylvania Synod residing in suburban Philadelphia, died in Philadelphia June 12. She was 76.

Married to Dr. Nicholas June 4, 1894, she served with him in pastorates in North Pittsburgh, Pa.; Middletown, Pa.; and Washington, D. C. Since her husband's retirement 14 years ago, the couple had been residing in Upper Darby where both were active members of Christ Church.

Surviving is a son, John Spangler Nicholas, of New Haven, Conn.

The funeral service was conducted in Christ Church, Upper Darby, by Dr. Carl R. Simon, of Washington, D. C., assisted by Dr. Paul S. Wagner. Interment was in Gettysburg, Pa.

### Rev. F. D. Sutton

The Rev. Finney Darwin Sutton, retired Central Pennsylvania Synod pastor, living in Abbottstown, Pa., died June 20. He was 84.

Prior to his retirement in 1934, Pastor Sutton served pastorates in Spry, Park Royal, Rossville and York, Pa.

Surviving are three sons, Carl, of York, Pa.; John A., of Charlotte, N. C.; and Joseph, of Philadelphia; and a daughter, Mrs. Sterner Houck, of Hanover, Pa. A brother, the Rev. George Sutton, resides in Ohio.

The funeral service was conducted in Abbottstown, by the Rev. L. J. Karschner.

## CHANGES OF PASTORATE

### GEORGIA

AMERON, VIRGIL A. From Resurrection Church, Columbia, S. C. To Marietta, Ga., mission developer. 210 Cole St.

### KANSAS SYNOD

LLEN, HARRY R. From North Austin Church, Chicago, Ill., associate pastor. To St. Mark's Church, Kansas City, Mo. 3743 Harrison Blvd.

### NEW YORK

SS, RUDOLPH. To St. John's Church, Ancram, N. Y.

ETZ, ERVIN. From St. Paul's Church, Kingston, N. Y. To St. James' Church, Brooklyn, N. Y. 21 Garland Ct.

### PITTSBURGH SYNOD

NTSCH, HANS B. From Strasburg-Mt. Eden parish, Pa. To St. Paul's Church, Farrell, Pa. 348 Shenango Blvd.

### ICELANDIC SYNOD

GMAR, HARALD S. From Calvary Church, Seattle, Wash. To Gimli Church, Gimli, Manitoba, Can. 42 Fourth Ave., N.

### SOUTH CAROLINA

OCH, JOHN H., JR. From Blacksburg parish, Va. To Mt. Horeb Church, Chapin, S. C.

### VIRGINIA

ATSON, HENRY B. From Corinth Church, Saluda, and St. Mark's Church, Leesville, S. C. To Toms Brook parish, Toms Brook, Va.

## ULC CALENDAR

JULY

-13. LL Convention. Central Pennsylvania Synod. Beaver College, Jenkintown

-15. LL Convention. North Carolina Synod. First Church, Albemarle

14. ULCA Brotherhood Executive Committee, Lutheran Building, Bethlehem, Pa.

-15. LL Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

-20. LL Convention. Mississippi Synod. St. John's Church, Louisville

22-24. LL Convention. West Virginia Synod. St. Paul's Church, Huntington

22-28. LL Convention. Iowa Synod. Camp Okoboji, Milford

23-30. LL Convention. Pittsburgh Synod. Camp Lutherlyn, Prospect

26. Women's Missionary Society Convention. Mississippi Synod. Providence Church, Burns

27-29. LL Convention. Illinois State. First Church, Decatur, Ill.

AUGUST

4- 8. WMS Convention. Nebraska Synod. Midland College, Fremont

**13-17. Luther League of America, National Convention. University of Iowa, Iowa City, Iowa**

13-17. LL Convention. Georgia-Alabama Synod. Camp Winnataska, Eden, Ala.

21-23. WMS Convention. Virginia Synod. Roanoke College, Salem


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# IN CONCLUSION . . . . . .

IF I EXHORT YOU to eschew all partakers in iniquity, you probably won't know what I'm talking about. But if I warn you to stay away from folks who are mixed up in bad business, you get my meaning immediately.

If you want people to understand you clearly, it's better to use the words we ordinarily use today, instead of old-fashioned words such as "exhort" and "eschew" and "partaker." And if we want to know what the Bible is talking about, we ought to read Bibles translated into the plain English of our time. The one we use in church, the King James Version, is loaded with "eschews" and "exhorts" and much other outworn language.

The Augustana Lutheran Church did a sensible thing last month in requesting that in the new Service Book we shall have in a few years the Bible lessons to be read in our churches each Sunday should be printed in the new Revised Standard translation.

Anybody who reads a book for the enjoyment of beautiful language will wish to keep on reading the King James Version, just as he will read the plays of Shakespeare. But the main reason for reading the Bible is to get the meaning. The New Testament was written in plain, ordinary Greek of the streets and markets, not in the beautiful Greek of people who liked to read the plays of Sophocles. And the Old Testament was in the rough, blunt Hebrew that shepherds and shopkeepers knew. The purpose was to convey meaning strongly, clearly, quickly.

ALL THROUGH CHRISTIAN history the churches have tried to hold on to outworn translations of the Bible, until some brave reformer came along and made them change. Roman Catholics had their Bible in Latin a thousand years after a majority of the people had changed over to newer languages such as French, English, German. Martin Luther brought things up to date by making a good plain German translation, and the Englishmen followed him with their translations into English.

That process of revising translations to keep them up to date with the living language is necessary, unless we want to wrap up our religion in a vague mystery that doesn't command and compel us to do anything.

This new Revised Standard Version isn't a perfect example of good modern English by any means, because it has been done cautiously so as not to seem too different from our old Bible. It too will have to be kept up to date. Already the New Testament translation, published in 1946, is being revised a little for the 1952 edition.

HOW DO YOU SUPPOSE St. Paul would feel about having his hard-hitting, convincing letters published in the dull and complicated English in which they are read every Sunday in our churches? He wrote this (I Corinthians 14:19) "In public worship I would rather say five words with my understanding so as to instruct others also than ten thousand words in a trance."

Our one means of learning something about God is through reading the Bible and hearing it read to us. But when we listen to the reading of Scripture in our churches, we have to be content with an English translation that is cloudy with age, instead of a fresh version in language of today. Something ought to be done about it.

*Elson Ruff*

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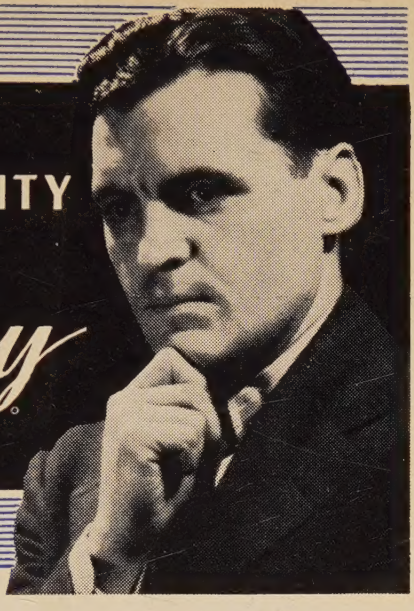

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